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CHRONOLOGY OF

ANCIENT HINDU HISTORY

PART II

By

"Bharata Charitra Bhaskara"
"Vimarsakagresara"

PANDIT KOTA VENKATACHELA PAAKAYAAJI

GANDHINAGAR — VIJAYAWADA - 2
ANDHRA PRADESH

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ANCIENT HINDU HISTORY

PART II

LB/5

(Archaeological Evidence misused)

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Author & Publisher :

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DEDICATION

To

" Bhagavan Sri Veda Vyasa "

Author

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Ancient Hindu History - Part II

(Archaeological Evidence misused.)

An appeal to the Young Indologists.

The history of India, particularly of the ancient period, as it is found in the Text books of schools and colleges and in the writings of research scholars of Indology, requires thorough revision. European scholars, who attempted to construct our history, seriously erred in chronology. (1) The false assumption that the Aryans came from outside India and the wrong identification of Chandra-Gupta-Maurya of 1534 B.C., with another Chandra-Gupta, the contemporary of Alexander's time (326 B.C.), led to several errors in chronology and other aspects of our history. (2) The Puranas which are a storehouse of historical information were discredited as mere fiction. Several facts from the Puranas that do credit to our history and culture are entirely omitted in the historical writings of Europeans and their Indian followers. (3) Some Indologists went to the length of interpolating in and otherwise tampering with the writings of ancient foreign visitors of India and with the Buddhist literature.

4. Many ancient inscriptions like the Kumbhalghar Inscription (V. S. 1517) were destroyed.

5. The genuine Inscription of Janamejaya (Ind. Ant. pp. 333, 334)dated Kali 89 or 3012 B.C. has been rejected as being spurious. Several other important ancient inscriptions between 3138 B.C. and 300 B.C.; were destroyed.

6. Some coins and Inscriptions have been misread, misinterpreted, misapplied and misrepresented and some are forged so as to be used for supporting the modern theories.

7. The Aihole inscription and others that establish correctly the date of the Mahabharata War (3138 B.C.) have been neglected.

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8. Some important dates which are supposed to be Anchor Sheets of Ancient Indian chronology have been arbitrarily determined, with no regard for or reference to ancient literature.

All this was to show that the historical literature of Bharat was unreliable as a document of history.

Although later researches by Indian Savants have brought to light several facts, that disprove many theories propounded by earlier writers, the writings of these savants are not accepted by prominent Indologists for the simple reason that these writings do not fall in line with their modern theories. It is strange to expect that scholars that are bent upon showing the errors in the modern historians in the field should fall in line with the same writers. The interests of truth will heavily suffer if this attitude towards fresh research scholars of Indian history continues.

For about forty years I have been working in the field of historical research studying both Indigenous and modern histories and inscriptions etc. and during the last 9 years I have published genuine Historical facts in 24 books some in Telugu and some in English running into 3000 pages. I have been sending my publications to research scholars and other prominent persons interested in the subject. Although the bulk of the scholars are too conservative even to examine my writings, some of them have accepted that my writings give a lead to the attempts for constructing a genuine history of Bharat. I am happy to note that there is a wide-spread desire in our country today, that our history should be rewritten so to be nearer truth.

I have done, through my writings, what I could towards the achievement of this legitimate wish of our people. I appeal to the younger generation to pursue the subject and do justice to the great culture and history of our country.

I have laboured, long enough and am retiring in my 72 nd year. I assure my young friends that as they proceed with the subject they will find in our ancient literature,

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inscriptions and coins, wonderful material that will enable them to construct a continuous history of our mother-land from 3138 B.C. Beware of forged inscriptions etc.

This Ancient Hindu History consisting of two parts is the last of my works. In the first part of this book I have traced the dynasties of kings from 3138 B.C., the date of the Mahabharata War to 1193 A.D., and I am also given the historical accounts of these dynasties. This information is quite in accordance with the puranic accounts and genuine inscriptions. In this second part, I have proved that the genuine history of Bharat is to be found in the vast Sanskrit literature, that the so-called archaeological evidence cited by modern historians is full of misleadings misrepresentations and misapplications and that this evidence besides being so very faulty as failed to help a correct reconstruction of ancient Hindu Chronology but always tended to horribly curtail it.

My good wishes to all those interested in bringing out the genuine history of Bharat.

Kota Venkata Chalem,
Author.
1-1-1957.

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Ancient Hindu History - Part II

Life of the Author

By

Sri Modali Sivakamayya, *M. A.*

Head of the English Department,

Aandhra Jateeya Kalasala, Masulipatam.

The author Sri Venkatachelam belongs to a Brahmin family of Bharadwaja gotra and Apsthamba sutra, in the Velanati vaidik regional sect of the Krishna Yajur Veda. He was born in the year 1885 in the village of "Madhunapuram Agraharam' in the Nuzvid Division of the Krishna District to Sri Challa Subbarayudu and Srimathi Annapurnamma, parents of two other sons and four daughters besides. He was adopted in 1893, in his eigth year by Sri Kota Nityanandam of Godugupet, Masulipatam and hence brought up and educated at Masulipatam by his adopted parents. He was a student of the lower Secondary School at Inukuduru up to the III form and then a student of the Noble college High school for the higher forms up to the Matriculation class. His Upanayanam (the traditional ceremony of initiation of brahmin boys into the duties, responsibilities and privileges of Branmin-hood) was performed even at the time of his adoption, i.e. in his eigth year and ever since, he was remarkably regular in the prescribed prayers or Samdhyavandanam, thrice a day and besides, from his 12th year onwards, he was performing "Sahasra Gaayatri", an act of exceptional devotion to the traditional religion and culture remarkable in a little boy. He evinced even at such an early age, a natural aptitude for devotion to the prescriptions of the traditional culture of his community and an abiding interest in Puranas and Harikathas, the traditional agencies for disseminating and popularising it. In the congenial compassionship of a friend and classmate of his, by

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name Darbha Gopalam, he cultivated and observed consistently the healthy habits of early rising attending to his ablutions before dawn, finishing his bath, which included a bout of swimming in the tank on the outskirts of the town where we now find the Municipal water works, perform his Sandhya with the "Sahasra Gaayathri", all by 7.30 A.M. when he would be ready for attending to his class lessons. The two young friends were also in the habit of observing a special programme of Bhajana i.e. singing of devotional songs on Saturday.

Sri Venkatachelam discovered, even in his early teens, a special aptitude for stories, especially of the national epics, and even the stories of the Bible he was taught at the school which he attended which was managed by a Christian mission. He was soon well-versed in the stories of the Mahabharata whose intimate acquaintance he cultivated through a prose version in Telugu and developed a special liking for the Bhagavata. A curious incident of his boyhood reveals an exceptional zeal and earnestness in the little boy for efforts towards actual realisation of the values and ideals of the traditional culture of the Nation. He came to know of the presence at Vijayawada of a yogi offering to teach the practice of Yoga, the science of Physical culture and spiritual realisation, and proceeded there, with his friend but without the knowledge of either of their families and presented himself before the yogi for initiation into the science. The two friends stayed on for a fortnight practising the exercises prescribed with Zest and loyalty. It was just the time of the lower Secondary Examination, which was in those days a Government Examination, a pass in which was deemed the necessary minimum qualification for admission to Government service, and for which the two friends had applied previously and paid the prescribed fee of Rs: 5/-each. By the time the young men had completed the first course in Yoga and were advised to go home to practise by themselves for some time and bade farewel to the Yogi and returned home to Masulipatam, the examinations had been over and they had

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incurred the serious displeasure of their families for their reckless stay at Vijayawada at such a time, without the permission or even knowledge of their parents. Sri Venkatachelam, an adopted son, was, however, soon forgiven and allowed to continue his studies and take the examination the next year, which he did with success, but the escapade meant the close of the educational career of his friend Master Gopalam and consequently the end of his companionship for Master Venkatachelam.

Sri Venkatachelam subsequently joined the Noble College High school for higher studies and continued his studies up to the Matriculation class, in conformity with the social ambition of all middle class Brahmin youth of the time. But his heart was not in his lessons and he proved but an indifferent success at school. The main interest of the young man at this period of his life was in the devotional songs and philosophical discourses of a mystic by name Sri Talaari Rangadas, whose residence lay on his way to school. Young Venkatachelam sought and enjoyed regularly the company of the mystic every day, on his way to and from school. This Rangadas was a local celebrity in those days, and inspired, influenced and enlightened large numbers of the people of the locality with his devotional songs and philosophical discourses, and even more by his transparent spirituality. It was the company of this mystic which attracted Venkatachelam and the school came to be a mere pretext in course of time. With the demise of this Rangadas at an early age of 32, in 1904, the educational career of Sri Venkatachelam regular and institutional also practically came to a close.

But this meant, by no means, an end of his education. He began to acquaint himself, in his own way, and by his own efforts, with the religious and philosophical classics in Telugu and Sanskrit, practising at the same time, and on his own account, Yoga into which also he had been initiated, and attending to the management of the home and the

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landed property of the family as the heir of his adopted father who was rapidly approaching old age.

Sri Nityanandam was a man of considerable landed properties in the vicinity of Masulipatam and Gudivada, with a fancy for cultivation through paid agents and servants. But he was an indifferent manager and definitely unsuccessful at the game of absentee landlordism. His farm, which was at a distance of nearly 20 miles from Masulipatam had always been a liability to him. Young Venkatachelam was entrusted with the management of the farm on behalf of his father as early as possible and even at the tender age of 14 (in 1899) he was able to prove himself a better success at this business than his father in so far as he could atleast avoid loss and he proved himself definitely more sensible in that he could succeed eventually in persuading his father to give up the attempt to cultivate land through agents and servants, himself living away at a distance. Young Venkatachelam was equally successful little later in the management of the lands of the family at Gudivada and thus exhibited from his early years extraordinary prudence and efficiency in the management of property and practical affairs in strange combination with earnest zeal and devotion to spirituality and other worldly tendencies. It was during this period, in 1902. that he was also married.

The whirl-wind campaign, undertaken by B. C. Pal for national awakening in 1906, in connection with the opposition to the partition of Bengal was just then stirring the soul of the people of Aandhra to national consciousness, a pride in the part of their country's culture and an aspiration for national service and political freedom. The response at Masulipatam was the most notable. Young Venkatachelam attached himself to the noble band of leaders, themselves in their youth, whom Aandhra threw up in response to the call of the nation even at that early stage in the national struggle for freedom, Sri Pattabhi, Sri Mutnuri, Sri Kopalle and Sri Kauta Srirama sastry and others participated with his characteristic enthusiasm, zeal and earnstness, in all their

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activities, accompanying them on their lecture tours, doing propaganda and constructive effort for promoting Swadeshi and collecting funds for the Jateeya-Kalasala.

He was present along with his leaders in the camp of the extremists at the famous Surat congress in 1907. He managed for one year a Swadeshi cloth shop in 1908, jointly with Sri Neti Somayajulu and made over the business, along with the profits earned during the year, of over a thousand rupees to his partner.

The sensitive mind of the young man received a rude shock in the death of his brother at an early age in 1909 which led him into a fit of other worldliness in which he turned to his friend Sri Palavajjala Nagabhushanam who had captivated his youthful intellect with his eloquent philosophical discourses. In the company of this scholar Sri Venkatachelam embarked on a systematic study of the Bhagavatha, both the friends residing for some time for the purpose, at the Vishnu temple at Kara Agraharam near the eastern sea, away from their families and solely devoted to their studies.

The two friends then started on a walking tour through the Ceded districts and in Telangana (Manthena etc,) giving Bhagavata Kalakshepams wherever they went. On his return home after the tour Sri Venkatachelam lived for a time at Undavalli caves near Vijayawada for the practice of Yoga in the necessary solitude and visiting the Undavalli village only once a day for food by 'Madhukara'.

Very soon his zest for spiritual sadhana and actual realisation of the cultural and religious ideals of his race led our hero to a more sustained endeavour and a deliberate organisation of the conditions of his life for the purpose. In 1910 A.D., He quitted the decent upstair building that belonged to his family in the town of Masulipatam and settled with his wife in a parnasala or cottage on the outskirts of Chinnapuram village. (six miles south of Masulipatam) where he observed a multifarious and tight daily programme, practising Yoga, making a serious sustained study of the Upani-

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shads, Bhagavat Gita, Brahmasutras, Puranas and other philosophical classics, and devoting regular hours to Gaayatri repetition of 24 lackhs (Akshara laksha) and silent meditation too. Here, at the Parnasala, which came to be known as "Anandashrama" and visited frequently by many earnest souls of the neighbourhood, he continued to live in the main, though with occassional absences an account of the tours on foot which he undertook every now and then, for 14 years, till he shifted his family to Vijayawada in 1924.

Even this secluded life of study, contemplation and practice of Yoga could not satisfy his restless spirit. The desire for Desaatana, going about the country, not stopping anywhere for long, depending upon the chance hospitality of the public for sustenance, grew insistent in him and he undertook a walking tour in 1911, in the course of which he came into contact with 'Sri Chidghanananda Saraswati Swami' in whom he observed with admiration, the effects of regulated, natural (i.e. uncooked) food, an admiration which soon led to imitation and practice which lasted for a number of years (from 1911 to 1936).

A daughter was born to him in 1912 but the event, by which he became a father, meant no change in his life or inclinations or aspirations. Very soon he started again on a tour of the whole of South India on foot, covering the long distances to Madras, from there to Rameswaram, and then through the states of Travancore and Mysore, travelling alone and on foot, and without any resources for sustenance relying on the hospitality of the public, and propagating religious and philosophical knowledge. He had many marvellous experiences during this tour which all tended to confirm in him, his faith in conformity with the tenets of his religion, that the result of the Karma of a person in his previous lives which has given him this life will provide him the wherewithal for keeping the body in health and comfort, even in the absence of any effort or worry on his part therefor. In the course of this tour he visited Visishtadwaita and Dwaita Peettams at Vanamavula and

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Udipi and 'Sri Chandra-Sekhara-Bharati' of Sringeri' of whom he sought initiation into the order of 'Sanyasa' but the sage could dissuade him from the step for the time being on the ground of his undischarged obligations to the old adopted father who had deliberately adopted him into his family. (His adopted mother died in 1903)

So he returned home and to his life of a householder, though his earnest efforts continued without any relaxation, to attain spiritual enlightenment and realisation through his programmes of regulated diet, sustained study, contemplation in solitude and practice of Yoga, in the Anandashrama at Chinnapuram where he continued to stay till 1924.

All this sustained spiritual endeavour, however, did not imply or necessitate any neglect of his responsibilities to his family and the family property. The management of the family devolved upon him entirely on the death of his adopted father in 1918 at the age of 84 though he had been obliged to share considerably in it even while the old gentleman was alive. He acquitted himself creditably in this task and evidently discovered in himself a special efficiency and aptitude in the management of landed property.

Even in 1917, one year before the demise of his father he had purchased in Government auction on credit basis, a farm of 200 acres in Divi Taluk, on his own account and engaged with zest in experiments in agriculture, improving the land by providing facilities for water supply and drainage levelling the land and fertilising the soil with appropriate manures. He earned no great profits, however, as a result of his experiments, but he suffered no great losses either. But productive schemes and work interested him as such and found him equal to the talents and character necessary for success in them. He could achieve, incidentally, competence and comparative affluence, in his own right, by unearned profits, through a rise in the value of the land, in consequence of which he purchased a site at Bezwada on the Besant Road, near the Railway station constructed an upstair building on it, and shifted his family to it in 1924. The lands

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in Divi were sold away altogether in 1936 but his experiments in farming did not come to a close till much later. He purchased a part of a Mokhasa village named Venkatayapalam having 400 acres for his share near Nuzvid. We find him engaged in his experiments in dry cultivation at Venkatayapalam, attempting to raise garden crops; purchasing a farm of 130 acres wet in Vemula-Divi near Narasapur, West Godavari District, from the Narasapur agricultural Co. Ltd., and improving it.

But more or less since his settling down in his house at Vijayawada, he found himself in a position to devote a considerable and increasing proportion of his time and eventually all his time to public work and study. His sons were growing up and proving equal to the responsibility of managing his property.

His association with the national leaders at Masulipatam, in his youth, had implanted in him a sustained interest in politics, public life and national service and he continued ever since, a modest and unassuming but sincere and steady worker in the ranks of the Congress. He was always a member of the local congress bodies, attended the meetings of the same regularly, participated in all the movements, short of courting imprisonment, of political propaganda, agitation and constructive work, launched from time to time by the great national organisation during its historic struggle for national independence.

He was associated closely with the Ramamohan Free Ayurvedic Dispensary at Vijayawada for a number of years, having been the Honorary Secretary of it from 1940-43, during which period, by his remarkable zest for public service, wise and courageous planning, efficient execution and prudent management, he was able to report a remarkable improvement in the finances of the organisation and the utility of its services to the public. The institution continued to share his attention for long thereafter as he was obliged to be associated with its management as Vice-President for several years and member of the executive committee even longer.

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His versatile genius discovered during the period another field of activity which was destined to provide fuller satisfaction to the various rich strands in this itellectual and moral character. He took to the study of the ancient history of Bharat as it is available to us in our puranas and other indigenous literature as well as, in the version of it as reconstructed by the modern historians inspired by the European Orientalists of the 18th and 19th centuries during the British rule in India. He set for himself the task of discovering and exposing the injustice and injury to our history and culture and the damage to our national honour perpetrated by the European orientalists in this direction and embarked with his characteristic zest, heroism and tenacity upon the Herculean task, which soon became his life-work and constitutes the magnum opus of his versatile intellect and mighty spirit, the reconstruction of the true history of ancient Bharat, on modern lines and methods calculated to appeal to and convince the modern mind, but on the sure foundations of our puranas and other indigenous historical literature, which had been discredited, despised and rejected, for their own purposes, by the European historians and their Indian disciples, as unreliable and hence unsuitable for use as source-material for history.

In this heroic endeavour he has launched on the publication, at his own expense, of the Arya Vijnana series of which so far 24 volumes have been presented to the public. He has devoted nearly 20 years of his ripe age and mature intellect, to service to the nation in this inconspicuous direction of original historical research, attempting to interest the public, convince and convert historical scholars and students of history in the country, in his great thesis which he has developed with remarkable consistency and pertinacity in volume after volume, inspite of and in the face of, the ingrained prejudice against it among the professed historical scholars, the very basic foundations of whose knowledge he fearlessly questions and logically repudiates. His success in this effort has been neither complete nor even consider-

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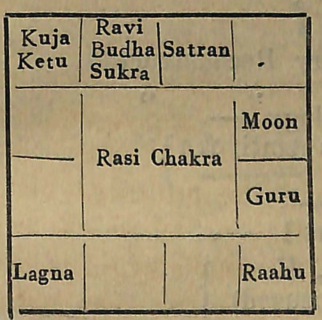
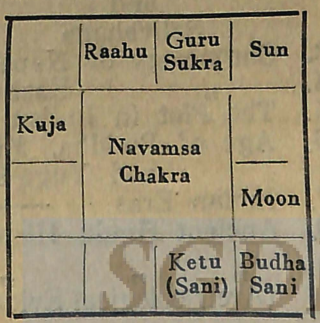
able but he hopes for the power of truth to vindicate itself in God's good time and for the spirit of nationalism to assert itself and realise, atleast after some generations more of political freedom, freedom from the more dangerous and more tenacious intellectual slavery to the west which we had imbibed and developed during centuries of foreign rule.

Meanwhile age tells upon the veteran savant and he hankers for freedom for himself for the pursuit of his spiritual endeavours, along the traditional paths of Karma and Sanyasa. He therefore propose to bid good bye to the readers of his publications, with this last but comprehensive volume on the History of Ancient Bharat, entrusting the responsibility of carrying on to its assured goal of full justice and complete success, his work for the reconstruction and propagation of the true history of Bharat, to the younger spirits among the public, endowed with the necesssary talents, qualifications and equipment and even more necessary character and aspirations. "May truth prevail" (is his last word on the subject.).

HORSCOPE OF THE AUTHOR.

Name:- Kota Venkata Chelam.
Date of Birth :- Paarthiva (Cycle year).
Month :- Vysaakha Sukla Saptami.
Tuesday 43-0 Ghatis - D/ 21-4-1885.
Nakshatra :- Pushyami, First Paada.
Lagna :- Dhanus.
Sanidasasesha - Sixteen Years Six Months and Three Days.





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List of Books published

By

"Bharata Charitra Bhaskara", and "Vimarsakagresara"

Pandit, Kota Venkatachela Paakayaaji,

Gandhinagar, Vijayawada - 2,

Krishna Dt. (Aandhra Pradesh.)

తెలుగు గ్రంథములు

1. అద్వైతబోధిని (అయిపోయినది)
2. నిర్విచారజీవనము 2వ భాగం (Do)
3. ఆభాస క్రైస్తవం
4. బ్రహ్మాండ సృష్టివిజ్ఞానం
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6. డిటో రెండవభాగం
7. డిటో మూడవభాగం
8. ధ్రువనివాసఖండనం
9. భారతీయ శకములు
10. గుప్తరాజు లెవరు ?
11. అగ్నివంశపు రాజులు (నియోగబ్రాహ్మణ ప్రభువులు)
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13. కలియుగరాజ వంశములు
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15. ఆర్యుల మతము (అచ్చులోనున్నది)

Books in English.

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7. Indian Eras ———
8. Ancient Hindu History Part I ——
9. " " " " II (Archaeological Evidence misused)

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OUR MOTTO

" स्वरूपव्याक्रियैव पराक्रिया "

(*'Sabdendu Sekhara'*)

"The best way to undermine the foundations of a false creed (History) and successfully attack it, is to lay it open to the eyes of all and exhibit it as it really is. Error never retains its hold over the mind except under the mask of truth which it contrives to assume. When deprived of the mask that has covered its emptiness and unreality, it vanishes away as a phantom and an illusion.

(Vide The Life and Legend of Gautama, By Bishop P. Bigandet. Preface to the first Edition P. XIV. October 1858 Rangoon).

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Genealogy of "Kota family" Masulipatam. *Written on :— 1—1—1957.*

Gothra—Bharadwaja. Sutra—Apastamba. Saakha—Krishna Yajussaakha.

1. Mula Purusha—Kota Thimmabhat.

2. Second generation— 1. Venkatarama Jyoshi. 2. Subba Jyoshi. 3. Linga Jyoshi. 4. Ramayya.

son
Ramabrahmam (extinct)

Family of Venkataramajyoshi :—

3rd generation :— 1. Appayya Sastry — 2. Thimmayya — 3. Surayya.

4th „ Meenayya. — No sons (extinct) — Krishnayya (4th) Nagabhushanam.

5th „ Krishnayya. — 4 daughters of whom Konduri Sundaramma is one. — Suryanarayana (5th) (Retd. Dy. Ins. of Schools) — Venkatarama Sastry (school master.)

6th „ Nagabhushanam. (Adopted from Suryanarayana)

1 2 ? 3 4 5 6

6th „
1. Krishnamurty (extinct)
2. Yajnarama Sarma (Cloth shop Masula) ?
?
3. Nagabhushanam (given to Krishnayya in adoption) ?
4. Appayya Sastry. ?
5. Ananda Krishnayya (adopted By Vallabhajosula Parabrahma sastri) ?
6. Sundararama Sarma M.A. (Govt Service) (Bombay.) ?

1 2 3 4

1. Hanumantha Rao
2. Nagabhushanam
3. Janakiram Sastry
4. Krishna murthy

1 2 3

7th „
1. Venkata Subrahmanya Prasad
2. Venkata Suryanarayana
3. Ramakrishna

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1. *Mulapurusha :— Kota Thimmabhat. Masulipatam.*

½ Family of Subbajyoshi

3rd. generation ;— 1. Papayya

4th. „ Padmanabham

5th. „ Hanumantham

6th. „ Jagannadham (Extinct) | Krishnayya

7th. „ Adopted son Hanumantarao (Madras.) Business.

8th. „ ?

2. Lakshminarasimham. (3rd generation)

Ramachandrayya and four brothers. (See next page) (4th gen.)

Ramalingayya. (Issueless.) | Sivakamayya. | Ananda Ramayya. | Bhaskararao. (Unmarried (Extinct) (6th gen.)

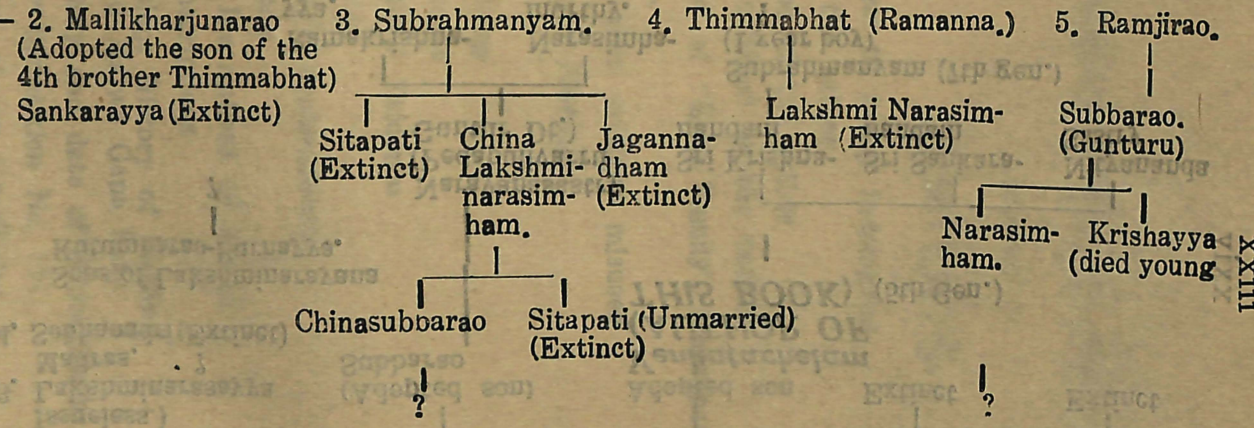
Ramalingayya. (Retd. Shirastadar Dt. Court)

Subbarao (Extinct)

1 Sivaramasastry (Advocate Masula) | 2 Lakshmiramachandra Sastry. | 3 Sri Venkatakamananda Sastry. | 4 Venkata Sivasitaramasarma. | 5 Gopalakrishnasastry. (7th gen.)

Subrahmanya Sarma. (8th gen.)

2½ Continued :—



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Mulapurusha :— Kota Thimmabhat - Masulipatam.

2/3 Lingajyoshi. (He was initiated into Sanyasa order in his later Age)

3rd generation :— 1. Dakshinamurthy. 2. Venkatachalamayya. 3. Lakshminarayana Sastry.

4th „ 1. Lakshmi Narayana.
2. Thimmayya (Madras Issueless.)
3. Lakshminarasayya Madras. ?
4. Sobhanadri (Extinct)

Narahari Sastry. (Adopted son) Subbarao

Nityanandam. Adopted son *Venkatachelam (AUTHOR OF THIS BOOK)* (5th Gen.)

Purushotham. Extinct

Kamalakantham Extinct

5th „ Sons of Lakshminarayana Kutumbarao-Purnayya.

6th. ?

Narayanasastry (Pedapulivarru Guntur Dt.)

Sri Krishna-nandam

Sri Sankara-nandam

Nityananda Sastry

7th „ Ramakrishna-yya. ?

Narasimha-murthy. ?

Subrahmanyam (7th gen.) (1 year boy) ?

8th „

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Chronology of Ancient Hindu History

PART II

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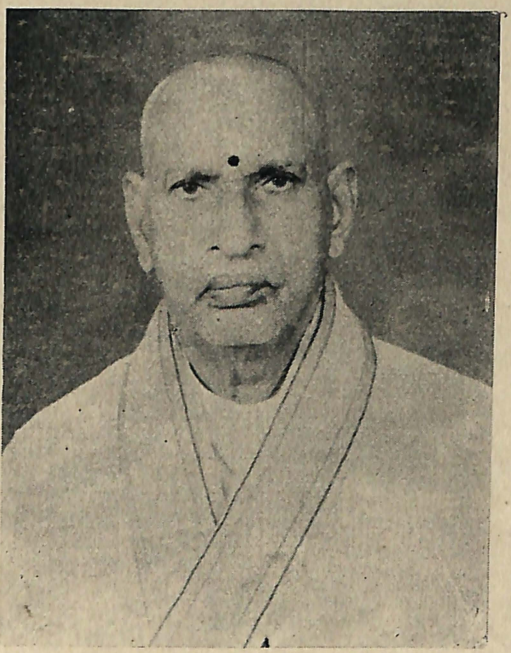

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Chronology of Ancient Hindu History

PART II

Archaeological evidence misused

For the reconstruction of the true history of a country the ancient historical writings should form the main source and authority Other evidence, archaeological etc., may provide corroborative evidence of the facts established from the historical writings but cannot suffice by themselves to furnish a complete and continuous account of the history of the country. They give only a limited view of the circumstances they deal with. All the events in the history of a country extending over thousands of years could never have been recorded in inscriptions. Some of the kings might not have cared to preserve such records of the events of their reigns in inscriptions. Some of the inscriptions might have been lost or not yet discovered. It may not be possible to excavate the whole surface of the earth in the country and satisfy ourselves that all inscriptions of the past have been unearthed.

Merely because such confirmatory evidence in the form of inscriptions is not available in support of proved historical events, the historicity of such events should not be doubted or the historical writings recording such events discounted.

But strangely, European historians of the early history of India held, and proceeded on the assumption, that for the reconstruction of the history of ancient Bharat, the ancient historical writings of the country such as the Puranas etc are untrustworthy and we have to rely mainly on the so-called "Fundamentals of Historical Research" Viz. coins, inscriptions, architectural evidence, and the evidence of foreign visitors to the country in ancient times. They have inculcated this notion in their disciples among modern Indian historians of ancient India and set them on the wrong track altogether.

The history of no other country on earth has been constructed on such wrong principles.

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The European orientalists have implanted deeply in the minds of their disciples among modern Indian students of ancient Indian history in our schools, colleges, and Universities, that the ancient historical writings of the country do not deserve any attention. and the Puranas and epics in which they are available, together with the regular historical treatises on the history of Kashmir and Nepal are all unreliable and useless for historical purposes. Thus relying on every other thing in the world except the Puranas and epics and other ancient historical writings of the country for the basis of their work they have constructed in their own way, a false history of ancient India bristling with doubtful facts and this is the history taught to our children in the schools. In this history there is very little reference to some of the princes of ancient India. Their reigns are altogether ignored. No fact or event is established conclusively in this history. It is full of dubious statements such as:—

It might be, we may believe it to be, we may say it might have been, many historical scholars tend to conjecture. it might have happened thus. This will be clear from a perusal of the volumes on Ancient Indian History recently published by the Bharatiya Vidya Bhavan. There is no definite event or date in this socalled history.

What the well-known Indian historical scholar Mahamahopadhyaya Dr. Haraprasada sastry M. A.. Ph. D , has to say with astonishment, of the teachings of his masters, the European Orientalists, has been reproduced in page 58 of 'The Chronology of Ancient Hindu History Part I Published by this author. As it reveals clearly the mischief and injury perpetrated by the European Orientalists to the ancient history of our country, some of the important sentences from his statement are again reproduced here.

"In the eighties of (the nineteenth century) my European friends advised me not to touch the Ramayana, the Mahabharata and the Puranas for the purpose of getting Indian history from them. They worked hard with the coins, inscriptions, notices of foreign travellers, Archaeology, sculpture

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architecture, for extracting chronology and history from them. In fact they studied everything but the Puranas. But lo! now, Mr. Pargiter, and Mr. Jayaswal now produced a chronology from the Puranas themselves which agree with the outline prepared with so much toils of nearly 150 years by the orientalists. (Vide J. B. O. R. S. Vol XIV pp. 325, 326). Vide also Age of Lord Buddha, Milinda and Amtiyoka and Yugapurana by this author—p. 156).

The sentences above, of Dr. Haraprasada Sastry, disclose the terrible injustice and injury perpetrated by the European Orientalists to the people of Bharat, their culture and their history. It may be attempted to justify them on the ground of ignorance. But the author of this volume has already proved with irrefutable evidence and arguments that such principles and preferences and prejudices have been deliberately inculcated in their Indian disciples by the European orientalists with a view to reduce the antiquity of the ancient history of Bharat, in his 'Plot in the Indian chronology'. In page 59 of the Chronology of Ancient Hindu History part I under the caption 'Modern Indian Historical Research" it has been pointed out that the historical portions of the Puranas were known definitely, together with the dates given, to Sir William Jones who had laid the foundations of the current false history of ancient Bharat, as evidenced by his own writings, published in Jones' works Vol. IV pp. 17-40. (Vide pp. 59, 67 of 'The Chronology of Ancient Hlndu History Part I' where along with a criticism of the matter contained therein correct account of the Royal dynasties belonging to the ancient history of Bharat and the reigns of the kings has also been presented.)

It is unfair to suggest that in presenting the dynastic lists of kings and their reigns according to the Puranas, we have neglected or ignored the archaeological evidence available, relating to the same. If any reader of our Volumes has formed such an impression it only shows he has not read the books through and carefully.

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These constitute Inscriptions, coins, notices of foreign travellers, Archaeology, Architecture etc; but not the ancient historical writings of the country. The historical information available in our Puranas relates to very ancient times. Among the inscriptions and coins discovered so far there are few relating to such ancient times. The inscriptions etc discovered so far do not really help us in any way with regard to the reconstruction of the early history of Bharat of such ancient times. It is generally considered that the centuries before christ constitute ancient times and the inscriptions really relating to those times are but few among those so far available to us. These few confirm the dates recorded in the Puranas. But these in particular, our modern historians of ancient Bharat have neglected to take into account and subject to serious examination and study. There is a widespread belief in this country that several inscriptions and coins relating to ancient times, that is, the centuries before Christ have been destroyed and also that among the many preserved by them relating to the early centuries after Christ, some were actually discovered in western and central Asia, though they have been published as if discovered in western Bharat. As a consequence of this manipulation the Kushan princes have been introduced into the history of Bharat. It is not clear from the inscriptions, and coins to which era the dates in them belong. These dates have been interpreted variously by various historical scholars according to their various conjectures and no one can claim certainty for his view. There is no evidence from ancient historical writings in support of or in explanation of the true nature of the writings in the inscriptions. The modern historical scholars who insist on archaeological evidence for the historical material available in the Puranas should also concede the reasonableness of our demand for other historical evidence to confirm their interpretation of the writings in these inscriptions & coins. It is strange that they do not realise that ***inscriptions and***

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coins can never constitute independent historical evidence or provide safe guide to historical research by themselves especially in view of the fact that there are many among these inscriptions which deserve to be considered forged and spurious.

Where ancient historical writings exist, they should be considered satisfactory and reliable independent evidence. Inscriptions and other archaeological evidence should be used only as confirmatory evidence but can never consitute independent evidence.

In this connection, the opinion of Prof. Rhys Davids deserves our attention.

"It may be asked, perhaps, why we do not try to save the intellectual effort necessary to balance probabilities, in later accounts that cannot be entirely trusted, by confining ourselves exclusively to the contemporary documents, the inscriptions? The answer is that such a method would be absurd, it would not even save trouble. The inscriptions are scanty. The text of all of them together would barely occupy a score of these pages. They give only a limited view of the set of circumstances they deal with. Royal proclamations, and official statements are not usually regarded as telling the truth, the whole truth and nothing but the truth. To put it mildly, there is economy of candour in these documents, intensely interesting though they are. And they are enigmatic. It is not possible to understand them with-out the light thrown upon them by the later acconuts. It would only add to their difficulty to reject, for instance, the identification of the piya dasin of the inscriptions with the Asoka of the literature or of his relationship to Ohandragupta or of his capital having been at Pataliputram or any other of the numerous sidelights to be drawn from the chronicles.'.

(Buddhist India by Rhys Davids pp' 182-184.)

The above statement of prof. Rhys Davids implies that archaeological evidence of inscriptions etc., cannot constitute

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independent evidence for the purposes of historical researches for the construction of history on its basis; and the matter in the inscriptions can be useful only when supported by other historical evidence. The exclusive respect for inscriptions and coins as independent evidence for purposes of historical reconstruction inculcated in Indian students by European Orientalists is thus proved to be a deliberate attempt to mislead our research scholars and through them to injure the history of the country.

Even so is the case with the accounts left behind by foreign travellers, and visitors to the country in ancient times. They deserve the status of additional evidence in so far as they are in conformity with the ancient historical writings, traditions and customs of the people and ought to be rejected outright when they contravene the same. The foreign visitors to our country in modern times, (ie from 300 B.C. downwards) of whose writings so much is now made by the modern historians of ancient India, were mere travellers or pilgrims to the sacred places of their religion, or business people or political ambassadors but not regular historians, nor were they interested in historical research; and they need not have been even endowed with any historical knowledge or critical outlook. They could never have intended their writings to be of use to later generations as histories or for historical purposes. They had toured through the country for their own purposes and they were perhaps very little acquainted with the languages of the country. With regard to the matter in their writings, relating to much more ancient times, evidently gathered from the people with whom they came into contact, we cannot be certain how far they were able to understand and record correctly or remember correctly or even how far their informants were correctly informed and capable of correct expression. Such scrappy information, they had incorporated in their accounts of their travels or treatises on their prophets, incidentally. That such material should be considered authentic and authoritative historical evidence of such rare importance

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in the reconstruction of the ancient history of our country even as against the ancient historical writings and traditions of the country is the height of folly.

Foreign Notices.

In the writing of Ptolemy, Hieuntsang, Megasthenes, there are many unreliable, absurd and ridiculous statements even according to Gen. Cunningham in his Ancient Geography. They are not the eyewritnesses for any event. So the accounts of foreign travellers too cannot constitute independent evidence for reconstructing our ancient history. All the matter in them contrary to our ancient historical writings should be rejected without any hesitation. Moreover it is believed that several interpolations have been introduced into them with the deliberate intention to reduce the antiquity of the ancient history of Bharat.

"***Ptolemy.***" It is held by the modern historians of ancient India that the references to Bharat in the writings of Ptolemy of Egypt constitute a valuable source or authority for historical purposes. It is alleged that he has referred to king Satavahana as the contemporary of the Saka king Chastana and on the ground of his interpretation of his writings, the Satavahana princes of the centuries before Christ (ie 833 B.C. to 327 B.C.) have been assigned to the second century after Christ in the false histories of ancient India of the modern school of historians. It is now held by competent scholars that his writings are not altogether reliable, the names he has recorded are not clearly identifiable and his conclusions wrong. He had never visited our country nor had he acquainted himself with the historical writings of this country. He has himself admitted in his book that his information was gleaned from the unlettered boatmen who could not be expected to have been capable of expressing the ideas in their minds clearly or correctly.

"Ptolemy was a native of Egypt. Neither the time nor the place of his birth, nor any of the events of his life, is

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known, He appears to have resided in Alexandria, where he made astronomical observations during first half of the 2nd century A.D."

(Vide "Mr. Mc. Crindle's "Ancient India, as described by Ptolemy." intro. p. XIII).

"Ptolemy had to rely—and specially so in the case of India, of which he had not even the slightest personal observation—upon second-hand information—report of travellers navigators, works of previous writers and certain Indian sources." (Mc. crindle, Intro. p. XXI).

"Ptolemy utterly distorted the shape of India. His results would place 'Paithan' in the Bay of Bengal, make the Ganges flow into the sea somewhere near Canton, (in China) make the Mahanadi river (in Orissa) run over Siam and Cambodia, carry Pataliputra to the east of a line from Tonquin to Peking and so on". (M.c. Crindle's Ptolemy Ancient India, Intro. p. XXII).

"Ptolemy's determinations of the positions of places owing to the paucity and imperfection of the astronomical observations, on which, in combination with the then existing measuements of terrestrial distances, his conclusions were based are all, with very few exceptions incorrect. The work lost, of course, much of its old authority as soon as the discoveries of modern times had brought its grave and manifold errors to light. It did not, however, on this account cease to be of high interest and value as an antiquarian record—

"Philologists, however, have made persistent efforts to Penetrate the disguise which conceals the original forms of the names so much distorted by Ptolemy." (Mc. Crindle's Ptolemy Intro. p. XXXIV)

"Ptolemy's information concerning many parts of the earth, whether owing to their remoteness or the conflicting accounts of travellers regarding them, was imperfect in the extreme." (Mc. Crindle's Ancient India as described by Ptolemy, p. 3).

"The result, as presented to us in the tables of Ptolemy is a map of utter confusion, out of which it is very difficult

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to extract even in a few instances any definite conclusions." (Mc. Crindle's Ptolemy, p. 30).

"We remain almost wholly in the dark as to the greater part of his voluminous catalouges; and we are equally unable to identify the localities which he meant to designate and to pronounce an opinion upon the real value of his materials." (Mc. Crindle's Ptolemy, p. 32).

"Ptolemy states that he learned some of his Geography of western India from people who traded to Symilla and had been familiar with it for many years, and had come from there to him. (Mc. Crindle's Ptolemy, p. 43).

"As for Strabo's (60 B.C., to 19 A.D.,) account of India he himself has admitted that it cannot be absolutely correct. In excuse thereof he has pointed out the difficulty of getting correct information about India owing to its great distance and ***to the fact that only a part of it had been visited by a few ignorant men who were not qualified to write an account of it.***" (Strabo's His. Intro. p. XVII and Mc. Crindle's Ptolemy. p. 9 and p. 17).

"Some of the eminent men of Science and letters ***who had accompanied Alexander wrote invaluable memoirs which are now totally lost.***" (Vide Mc. Crindle's Alexander's invasion. p. 11).

It is clear from the above investigation that the writings of Ptolemy cannot be considered a reliable authority for historical purposes. The ancient history of India has been considerably distorted by the European historians who relied on such flimsy sources for their information. Further these historians have despised and ignored the entire historical literature of the country.

The actual wrltings of the historical scholars who had accompanied Alexander the Great in his conquest were all utterly destroyed in course of time. Several centuries later they have been reconstructed on the basis of stray sentences from them preserved incidentally in other writings and in the traditions of the people handed down from genertiona

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to generation, with a good deal of conjecture and interpretation.

Most of the historians of the 1st to the 5th century after Christ, (to which group this Ptolemy of Egypt belongs) prepared their histories on the basis of the ideas then current among people and with a large admixture of their own conjectures and concoctions. The attitude revealed by the European historians of ancient India in adopting the writings of such historians (of the 1st to 5th century A.D., such as Ptolemy) as authoritative and rejecting the accounts of royal dynasties of the country in the ancient writings of the country, is clearly indicative of intolerance of the antiquity of the history of Bharat.

Hieun-Tsang:—Next to the writings of Ptolemy of Egypt the writings of the Chinese pilgrim Hieuntsang are recognised by these European historians of ancient India and their disciples as of high authority for purposes of historical research of India in glaring contrast with the contempt with which they ignore the vast indigenous historical literature of this country in the Puranas etc. So these writings of Hieuntsang also deserve careful scrutiny.

The alleged writings of Hieun-Tsang contain interpolations and are therefore unreliable. It is curious that the western historians rejected Indigenous historical records simply because they went against the writings of Hieun-Tsang. One could consider the Justifiability of this, if only it were proved that our historical records contain spurious accounts of things by other evidence than the alleged writings of Hieun-Tsang. Our Indigenous historical records are copious, professedly historical, accounts and they cannot therefore be rejected on flimsy grounds. If there is any evidence available which goes contrary to the version of our ancient records, why should we at once conclude that our ancient records are wrong and unreliable? Why should we not reject the recent conflicting evidence of the foreigner itself as spurious and unreliable and concocted by interested parties bent upon reducing the antiquity of our history and culture? Is there any propriety in rejecting the indigenous

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historical treatises and attempting to reconstruct the history of our country on the basis of the supposed records of the travels of a foreigner of a different country and language? About Hieun-Tsang's writings it is written on p. 38, Vol. III of the History of Bharatiya Vidya Bhavan thus :—

"The general account of Hieun-Tsang is open to suspicion, on the ground of his placing Mihirakula several centuries ago; it is difficult to believe many of the details in this story."

It has to be admitted that in the writings of Hieuntsang we find many statements from hearsay and conjecture and therefore inaccurate and erroneous; therefore we need not accept as authoritative every thing we find in his history and we have to make the necessary corrections before we use them for purposes of history; This is the advice in the matter given by General Cunningham who says in his Ancient Geography of India Ed. 1924 p. 371— "In this part of the pilgrim's (Hieuntsang) travels, the narrative is frequently imperfect and errroneous and we must therefore trust to our own sagacity, both to supply his omissions and to correct his mistakes."

Megasthenes:-The history of a country should not be based on the writings of foreigners. In the reconstruction of the history of any country the literature of that country should form the essential basis and not the writings of foreigners inevitably vitiated by ignorance and half-knowledge or superficial understanding. It is a misfortune that the history of India should have had to be reconstructed by western (European) scholars relying on such writings of foreign visitors to the country of later times. That we should still cling, even to this day, to such foundations is proof of our degeneracy and intellectual slavery from which, we have not yet freed ourselves. ***However long the period of their sojourn in our country it would obviously be very difficult for foreigners to be thoroughly acquainted with the customs and traditions of the native population.*** Mr. Rapson remarks as follows on the inaccuracies and errors in the

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writings of Megasthenes, the Greek ambassador at the court of (Samudragupta) at Patna in 300 B.C., (Vide page 409 of E.J. Rapson's Cambridge history of India).

"His separation of the Brahmins into different castes according to their employment, priestly, administrative or political makes it difficult to suppose that he was reproducing what any Indian had told him."

"One member of Alexander's suite, Chares of Mytilene his chief Usher, is quoted as saying "the Indians worshipped a god 'Soraodeios whose name being interpreted meant 'Maker of wine'. It is now recognised that the Indian name which Chares heard was "Suryadeva" "Sun God". Some ill-educated interpreter must have been misled by the resemblance of "Surya Sun to 'Sura'=Wine." (Page 422 of Rapson's Cambridge History of India).

"The account of the Brahmins which Strabo extracted from Megasthenes, does not completely agree either with the picture drawn in Indian literary sources or with the present day practice. Its discrepancies may be in part due to the misunderstandings of a foreigner." (Page 409 of Rapson's Cambridge history of India).

"Megasthenes said, girls were marriageable and could bear children at seven years old." (Page 424 Rapson's Cambridge history of India.)

It is worth—while noting in this connection a passage on 'Megasthenes' by Rhys Davids in his Buddhist India.

"The work of Megasthenes has been lost. The fragments that survive in quotations by later authors have been collected by Schwanbeck and translated in Mr. M.C. Crindle's excellent work, Ancient India. Where, what is evidently intended to be a quotation from the same paragraph of Megasthenes, is found in more than one of the later Greek authors, the various presentations of it do not, in several cases, agree. This makes it certain that these quotations do not always give the exact words of Megsthenes, and throws considerable doubt on the correctness of those quotations, which being found in one author only cannot be tested·

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A number of these quotations contain statements that are glaringly absurd accounts of gold digging ants, men with ears large enough to sleep in, men without any mouths, without noses, with only one eye, with spider legs, or with fingers turning backwards. Strabo calls these stories mendacious. But they are evidence, rather, of the small amount of the critical judgement of Megasthanes". (Vide Buddhist India' By Rhys Davids pp. 172, 173.)

The actual writings of Megasthenes were lost. Extracts from them preserved by way of quotations in other books were all collected later and published as 'the writings of Megasthenes'. But several times these quotations are mutually contradictory and inconsistent.

Extracts from these compilations of writings belonging to the 3rd or 4th century after Megasthenes have been gathered and published by Mac Crindle (20th century A.D. with the titles "Ancient India" as described by Ptolemy, or as described by Megasthenes.

It has already been established that these writers, Ptolemy and Megasthenes, were lacking in the critical attitude necessary for a historian and as many of the statements of these writers were inconsistent and ridiculous, Mac Crindle himself has rejected them as incredible. Such unreliable sources are held up as the highest authorities for the reconstruction of the ancient history of our country while the entire indigenous historical literature in our puranas etc., is rejected as unreliable. This is an insult to the nation and a matter of disgrace for Indian historical scholars.

Architectural Evidence.

There seems to be no limit to their aggression on the ancient histories and historians of India. There is not even a shred of evidence. in their turn, of coins, inscriptions or buildings in support of the entirely fictitious history of ancient India, sedulously built up by these western orientalists, on the basis of the flimsiest of arbitrary hypotheses, inspired by prejudices and preconceptions, and the unwarrented rejection of all the really

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authoritative evidence of our ancient Puranas and other historical narratives of the country.

Moreover how can buildings help to establish the times of kings of ancient times, we venture to question? It is just possible that a modern prince or a prince of recent times, takes it into his head to build in the style of ancient times. Will it not be an eggregious blunder to assign the ancient blildings in the same style to the time of such a prince or the buildings of the prince and him to the ancient times on the strength of the similarity in the style of architecture of all the buildings? Can such reasoning ever lead to correct history? We are left to wonder how such chronological determinations can serve any purpose in history. How can we expect any such evidence to be forthcoming in regard to the ancient history of our country which enjoyed a high degree of civilisation and glory at a time when the socalled advanced countries of the west had not yet emerged from barbarism? For the ancient history of such a country as ours, the native literature of the ancient times can be the only authority. We have to recognise this truth but, instead,our native historians accept the findings of the foreign scholars based on such fallacious reasoning. These European orientalists have themselves accepted the historicity of Jarasandha, somadhi or Marjari, the first king in Kali of Magadha, Sisunaga, Nanda, Chandragupta Maurya, Buddha, Patanjali Pushyamitra Sunga etc. But can they adduce any coins, inscriptions or buildings of these kings of ancient times?. How then are they justified in demanding the evidence of coins, inscriptions and buildings to probe the existence of the other ancient kings mentioned in our ancient historical books the Puranas etc., Will they dare to apply the argument in connection with the ancient history of any other country, say their western countries of Greece, Rome, France, Germany or England?

Archaeology

As in the "historical" so in this new "archaeological field", the dates assumed to be fixed by these western orientalists could not stand the test of unbiassed reason

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when subjected to the critical and scientific methods of modern logic. For example, when called upon to determine the date of an inscription or coin, the historical and traditional circumstances connected with the *Era* in which it is expressed must be taken into consideration, and only such date as strictly conforms to such circumstances should be accepted as correct. Such, at least, has been the practice of Journals and Societies devoted to European classical archaeology. But our Indian archaeologists confine their collateral inquiries to within the narrowest limits. They have agreed to dismiss altogether all ancient traditions, written and oral, which in Europe and America, form one of the principal sources of verification. Our modern archaeologist resort chiefly to philology and paleography—which may be wielded according to the caprice and fancy of each writer—in arriving at their conclusions.

While expressing the sincerest admiration for the clever modern methods of reading the past histories of nations now mostly extinct, and following the progress and evolution of their respective languages, now dead, the student of Indian Literature can hardly be made to share the confidence felt by western philologists in these conglutinative methods, when practically applied to his own country and Samskrit Literature. Three facts, at least, out of many—says the great scholar, Mr. Prof. T. Subba Row,—are well calculated to undermine his faith in these western methods:—

1. "Of some dozens of eminent Orientalists, no two agree even in their *verbatim* translation of Samskrit texts. Nor is there more harmony shown in their interpretation of the possible meaning of *doubtful* passages.

2. "Though Numismatics is a less conjectural branch of science, and when starting from well-established basic dates, so to say, an exact one since it can hardly fail to yield correct chronological data, in our case namely, Indian antiquities, archaeologists have hitherto failed to obtain any such result.

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"The greatest authorities upon Indian Archaeology and Architecture—General Cunningham and Mr. Fergusson—represent in their conclusions the two opposite poles. The province of archaeology is to provide trustworthy canons of criticism and not, it should seem, to perplex or puzzle. The western critic is invited to point to one single relic of the past in India, whether written record or inscribed or uninscribed monument, the age of which is not disputed. No sooner has one archaeologist determined a date,—say the 1st century—than another tries to pull it forward to the 10th or perhaps the 14th century of the Christian Era. While General Cunningham ascribes the construction of the present Buddha Gaya Temple to the 1st century after Christ,—the opinion of Mr. Fergusson is that its ***external form*** belongs to the 14th century; and so the unfortunate outsider is as wise as ever. Noticing this discrepancy in a ***Report of the Archaeological Survey of India*** (p. 60 Vol. VIII) the conscientious and capable Buddha-Gaya chief Engineer, Mr. J. D. Beglar, observes that "Notwithstanding his (Fergusson's) high authority, his opinion must be unhesitatingly set aside" and—forth-with assigns the building under notice to the 6th century. A. D. While the conjectures of one archaeologist are termed by another hopelessly wrong", the identifications of Buddhistic relics by this other are in their turn denounced as "quite untenable,." And so in the case of every relic of whatever age" (Quoted by T. S. Narayana Sastry, in his "Age of Sankara," Part I, c Pages 43 ff).

Archaeological evidence is thus tainted and distorted by misreading, misinterpreting, misrepresenting and misapplying and this tainted and distorted evidence at the basis has been responsible for the false history current and accepted, of ancient Bharat.

There is no difinite date in any of the inscriptions and coins of the centuries before Christ so far discovered. The determinations of time relating to them all has been based on conjectures and inferences agreeable to the theories and

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preconceived notions of the European Orientalists. Hence such distorted, conflicting and misinterpreted archaeological evidence is altogether useless for the ancient history of Bharat. Only inscriptions or coins containing a definite date with the era specified could be accepted as reliable sources or authorities for historical research.

Alexander's contemporary

The Greek historians who accompanied the army of Alexander the Great during his invasion of Western Bharat have mentioned the names of three successive kings of the country at about the time, in their writings. The names recorded by them clearly were Xandrames, Sandrocottus and Sandrocyptus. But European orientalists of recent times have been able to reduce the antiquity of the history and culture of Bharat by a wrong identification of the kings. They have wrongly identified the three names with those of Mahapadmananda, Chandragupta and Bindusara, successive kings of Magadha and hence determined (wrongly) the time of Chandragupta Maurya, held he was the actual contemporary of Alexander in 326 B.C., and his coronation to have taken place in 324 B. C. From this date thus arrived at as the basis, counting forward and backward for the times of the kings of the Royal dynasties of Magadha mentioned in our puranas, reducing the periods of the reigns of kings and dynasties mentioned therein arbitrarily to suit their own convenience, constructed a false history and chronology of ancient Bharat. The Puranas definitely and specifically date the Mahabharata War in 3138 B. C., and record the names of kings, and the periods of their reigns, from that time onwards, in unbroken succession; and according to their version, the coronation of Chandragupta should have taken place in 1534 B. C. By assigning it to 324 B. C., instead, and making this the basic date for their chronology, the entire chronology of ancient Bharat has been shifted forwards by 1210 years. On the other hand, if the name refe-

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rred to as Xandrames were to be identified as the Creek version of Chandramas in Sanskrit or Chandrasri, last king of the Andhra dynasty, and the other two, Sandra-cottus and Sandrocyptus, with Chandragupta and Samudragupta of the Gupta dynasty of the kings of Magadha, that succeeded the Andhra dynasty, and locating Chandragupta I of the Gupta dynasty as the contemporary of Alexander in 326 B. C., and counting back along the dynastic lists of the puranas the date of the Mahabharata War should work out to 3138 B. C., tallying with the independent determinations of its time on the basis of astronomical calculations and the Kali era, the calamity of shifting forward the ancient chronology and reducing the antiquity of Indian culture could not have occurred. But the European orientalists deliberately rejected the more plausible and correct alternative and fastened upon the less plausible and in-correct alternative for their own reasons. Sandrocottus is the 2nd name of the three. The last king of the Andhra dynasty was Chandramas (note the close correspondence of it to the Greek Xandrames). His minor son who came to the throne after him was killed and succeeded by Chandragupta, the founder of the Gupta dynasty. His son and successor on the throne was Samudragupta (note again the closer similarity of this name to Sandrocyptus than of the altogether different word Bindusara, the successor of Chandragupta in the Maurya dynasty. So Chandragupta of the Gupta dynasty was, it is clear the contemporary of Alexander the great and not Chandragupta of the Maurya dynasty. By the wrong identification of the European orientalists of this basic figure (of Alexander's contemporary in India), all the chronology built upon it has been vitiated. How can the chronology built upon such untenable foundations tally with the chronology in the Puranas? If there is no agreement between the two, it is the chronology of the European orientalists, and the current accepted history of ancient Bharat that should be held wrong and rejected and not the chronology of the Puranas. For the reconstruction of the true history of ancient Bharat the

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current history and the chronology in it has to be revised into conformity with the information available in the puranas. The starting point in the ancient literature of Bharat, of the ancient history of India is the Mahabharata war of 3138 B. C. The starting point of the socalled ancient history of Bharat of the European orientalists and their Indian disciples now current and accepted uncritically is the date of Alexander's invasion 324 B. C.

The difference between the two is 2810 years.

1. Modern historians assign the Mahabharata war variously, some to 1500 B. C., others to 1900 B. C. They have not been able to show any direct inscriptional evidence for their determinations which is completely contrary to the evidence of indigenous tradition and historical and scientific writings of ancient times, annual calenders and daily repeated measure and progress of time.

2. ***They (the modern historians) are not able to show any direct inscriptional evidence for their hypothesis that Alexander and Chandragupta Maurya were contemporaries much less have they advanced any evidence of ancient historical records:*** The Greek historians who accompanied Alexander in his invasion of Bharat noted only the Greek (version of a) name Sandrocottus. The identification of this Sandrocottus with Maurya Chandragupta is entirely the inference and conjecture of recent European historians of ancient India.

How can we accept it as a historical fact to serve as a basis and starting point ?.

3. Mr. E. J. Rapson is of opinion that (Chandramas would be the equivalent in Sanskrit of the Greek appellative Xandrames. (Vide his Ancient India pp. 469, 470)

To identify the Greek word Xandrames as the equivalent of Dhanananda or Mahapadma nanda is inconceivably absurd.

The last of the kings of Magadha of the Andhra dynasty was named Chandramas or Chandrasri. His minister was Chandragupta of the Gupta dynasty. His son Samudragupta

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was a commander in the Magadha army and led the forces in battle. The last Andhra king Chandrasri and his minor son Puloma who succeeded him to the throne were incompetent, and Chandragupta who was already the virtual ruler of the kingdom, seized the throne for himself, putting the minor Puloma to death.

If we work out the times of the reigns of the successive rulers of the different dynasties of Magadha according to the Puranas from the time of the Mahabharata War of 3138 B. C., the Andhra dynasty comes to a close in 327 B. C., and the rule of the Gupta dynasty commences. Then, in 327 B. C., the Andhra Empire of Magadha expired and the Gupta Empire began. At this juncture occurred the invasion of Alexander. The Greek historians who visited the land in the company of Alexander noted the names of the three successive princes on the throne of Magadha, Chandrasri, the last of the Andhra dynasty, Chandragupta the first of the Gupta dynasty that succeeded and Samudragupta, his son, a renowned warrior who extended his empire to the farthest limits. That, according to the Puranas, Chandragupta Maurya came to the throne in 1534 B. C., is admitted even by Sir William Jones. (Vide the fourth volume of his writings-in the chapter on the chronology of the Hindus').

In these circumstances, to identify Xandrames as Mahapadmananda and Sandrocyptus as Bindusara, with no conceivable similarity or correspondence to justify an, identification is outrageous. With such identifications at the basis, the entire current history of ancient Bharat has been vitiated and its antiquity reduced. The king mentioned by the Greek historians could be only Chandramas, the last Andhra king and Chandragupta and Samudragupta of the Gupta dynasty and not Nanda and the Maurya kings.

4. There is clear proof available in the Puranas for the determination of the date of the Mahabharata war in B.C. 3138. The puranas date the commencement of the Kali era, 36 years after the Mahabharata war- The Kali era began in 3102 B.C. And hence the time of the Mahabharata war is fixed as 3138 B .C .

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Another era, the Saptarshi era, is mentioned, beginning 26 years after Kali i. e., in 3076 B. C, at the time of the ascent to heaven of Yudhishtira; it is otherwise known as the Laukikabda. Dr. Buhler, the European Orientalist says of this Saptarshi era;—

"I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi era back to 3076 B. C. is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B. C. But it seems to me certain that it is much older than Kalhana's time because his equation 24= 1070 agrees with it. It may therefore be safely used for reducing with exactness the Saptarshi years, months and days, mentioned in his work to years of the Christian era. etc. (Vide pp. 264-268 of the Indian Antiquary Vol. VI).

Most of the wel-known European Orientalists, Sir William Jones, Dr. Buhler, General Cunningham, Dr. Fleet. Dr. Hultzsch' Dr. Wilson and others admit the first year of the Kali era in 3101 B. C., and of the Saptarshi era in 3076. B C. The Kali era actually commence d at 2-27'-30" on the 20th of Feb. 3102 B. C., and has been used for reckoning time in all the indigenous calenders published from year to year and current in the different regions of the country.

(a) All ancient Indian historical writings vouch definitely that the Kali era begins in 3102, the Saptarshi era in 3076 B. C., and the date of the Mahabharata war is 36 years before Kali.

(b) Some of the prominent among the European orientalists also have expressed their approval of this determination.

(c) According to the native calenders of the country prepared annually from year to year of the Kali era, the current year 1956 A. D. is the 5058th of Kali or 36+5058=5094 years after the Mahabharata war. So the Mahabharata war must have occurred in 5094—1956=3138 B. C.

(d) The Puranas give us the dynastic lists of kings and the duration of their reigns, from the time of the Mahabharata war, i .e . the chronology of the ancient history of Bharat from the year 3138 B. C.

(e) Nepal Rajavamsavali— The dynastic lists of the kings of Nepal - begins with 3102 B .C . , and gives us lists of kings before and after it.

(f) Rajatharangini, a history of Kashmir begins with the Saptarshi era i .e . 3076 B .C .

These three eras, or standards for reckoning the passage of time and determining the chronology of the kings, have been in vogue in the country in their respective regions. We find in the Puranas, an additional clue for verification, in the observation that according to calculations based on the positions and movement of the Saptarshis or the constellation of the Great Bear, the time elapsed from the time of the Mahabharata war to the close of the reign of the Andhra dynasty in Magadha works out to 2811 years.

(g) There can be no doubt that the European orientalists were aware of these three indigenous eras, We have reproduced above the sentences relating there to, of one of them, Dr. Buhler. Similar extracts from Vol. IV of the writings of Sir William Jones assigning the Kali era to 3102 B. C., is given here-under.

"Now the Hindu Astronomers agree, that the 1st January 1790 was in the year 4891 of the Kaliyuga or their fourth period, at the beginning of which, they say, the equinoctial points were in the first degree of ***Mesha*** and ***Tula*** but they are also of opinion that the vernal equinox oscillates from the third of Mina to the twenty seventh of Mesha and back again in 7200 years, which they divide into four padas, and consequently that moves in the two intermediate Padas from the first to the twenty-seventh of Mesha' and back again in 3600 years; the colure cutting their ecliptic in the first of Mesha, which coincides with the first of Aswani, at the beginning of every such Oscilatory period. (Vide "Sir William Jones works Vol. IV page 52)

(h) With a view to reduce and discount the antiquity of the history and culture of Bharat, these European Orientalists have wilfully ignored these important indigenous eras of whose

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existence they were definitely aware' and further, initiated a false propaganda that the Hindus have no date in their ancient literature for the reconstruction of the ancient history of their country.

"No date or public event can be fixed before the invasion of Alexander. (Vide "History of India" 5th edition; p. 11 by Elphinstone; MaxMuller's history of Ancient Sanskrit Literature pp 3-8 of the 1859 Ed . , and p. 9 of the Allahabad edition; and Dr. Fleet's article in "Epigraphy in the Indian Empire" --Imperial gazetteer of India --Vol. II, pp. 3 - 6.)

i) Thus the European orientalists have injured us doubly by their false propaganda (1) that we the people of Bharat have no eras of our own for reckoning time with the help of which the correct chronology, of our ancient history can be evolved and (2) therefore there is no alternative to their procedure of starting with the date of Alexander's invasion, of 326 B.C., for determining of ancient Indian history.

j) A true account of the ancient history of our country could be evolved on the basis of any of the three above mentioned, welknown eras and according to such an account based on any of the indigenous eras and indigenous historical writings of ancient times and the lists of kings and periods their reigns recorded therein, Alexander's invasion in 326 B.C., occurs in the reign of Chandragupta, the founder of the Gupta dynasty of Magadha; and the coronation of Chandragupta Maurya occurs in 1534 B.C.

k) Obviously with a view to reduce the antiquity of the history of ancient India, the European orientalists wilfully ignored the ancient indigenous eras of the country of whose existence they were fully aware, alleged on top of that, that we had no indigenous eras to proceed upon; paid no attention to Xandrames, the first of the three names mentioned by the Greek historians who accompanied Alexander to India, identified only the second name Sandrocottus but wrongly, deliberately, with Chandragupta Maurya instead of with Chandragupta of the Gupta dynasty, fully aware of the greater plausibility of the other alternative; and thus shifted the time of Chandragupta Maurya from 1534 B. C.

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to 324B.C., and making it the basis or sheet-anchor for the determination of other reigns and events, constructed a fanciful and false history of ancient India. They have no direct evidence, inscriptional or literary (historical) for their alleged contemporaneity of Alexander and Chandragupta Maurya. It is based on no authentic or authoritative evidence but merely on the strength of their conjecture, concoction and bluff dogged iteration. While on the one hand they cry hoarse over the lack of inscriptional evidence to confirm the facts recorded in our puranas, these gentlemen, it is strange to reflect, ignore the need for such direct inscriptional evidence to substantiate their conjectures and theories.

(1) To set up their wrong doctrines and theories the western historians have been producing some alleged inscriptional evidence. Our native historical scholars have been taught to insist upon such inscriptional evidence for every historical event. So we propose to enquire, in detail, into the nature of some instances of such inscriptional evidence, to prove to our readers, the unreliability and futility of such evidence and the conclusions based on such evidence.

Inscriptions.

Most of the Inscriptions, advanced as infallible evidence in support of their conclusions and determinations by the European Orientalists, and their disciples among the modern historians of ancient India, are liable to criticism of the following eight kinds.

1. Misreading, 2. Ministerpretation, 3. Misrepresentation, 4. Misapplication, 5. Forgery, 6. Destruction, 7. rejection of genuine inscriptions as spurious, 8. neglecting or ignoring of genuine inscriptions.

To support the alleged contemporaneity of Alexander the Great and Chandragupta Maurya and consequently the time of Chandragupta Maurya in 324 B. C.—

The Kharavela inscription or Hatigumpha 1345 is advanced very often. This inscription does not contain any date within

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it. We do not know when it was inscribed. There are 17 lines in it. Only 4 of these 17 lines are legible and in a fit condition to attempt deciphering. They refer to the boyhood of Kharavela and the stage when he was the heirapparant. Most of the letters in the other lines are defaced and hence do not admit of reading with definiteness. One or two of the letters are considered to be deciphered and others are imagined to fit in with their preconceived determinations and the whole line is published and interpreted as evidence to support their conclusions, by the European orientalists and their disciples.

It is alleged that in the 16th line of the incription the date of the inscription is referred to as the 165/164 year after Raja Muria and this is interpreted as 324-165 = 159 B.C., on the assumptions that (1) the Raja Muria referred to is Chandragupta Maurya, (2) his time is 324 B.C., then, taking this date of the inscription, thus arrived at, of 159 B.C., as a proved fact and (3) alleging that the inscription mentions the names of Nandaraja, Sungaraja and Kanwaraja, (4) it is inferred by these research scholars that Kharavela was a contemporary of three kings of the three different dynasties and (5) they also belong to 159 B. C. All this is mostly their own wild imagination as there is no number like 165 mentioned directly or by implication in any part of the 16th line or any other line.

E.J.Rapson writes in this connection:—

"This is one of the most celebrated and also one of the most perplexing of all the historical monuments of India. Unfortunately it has been badly preserved. Of its 17 lines only the first 4 remain in their entirety.—

All the other lines are more or less fragmentary. Many passages are irretrievably lost, while others are practically obliterated and can only be restored conjecturally."

Even the fundamental question whether the inscription is dated or not is still in dispute. Some scholars contend that a passage in the sixteenth line can only be interpreted to mean that the inscription was engraved in the 165th year of the Maurya kings, or of the Maurya king, while others deny the existence of

any such date," (Vide, Cambridge His. of India, Vol I, Ed. 1922 p. 534).

N.B. No date is given in the original or in the translation, of Prof. Jayaswal or in the Telugu translation of Mahamahopadhya Kalaprapurna, Dr. Sri Chilukuri Narayanarao Pantulu M.A., Ph.D,. Anantapur, published by Mr. R.Subbarao Pantulu in his Kalinga History of 1930, (Vide Kalinga Desa Charitra in Telugu (Appendex p. 25) by Mr. R. Subbarao Pantulu, M. A., B.Ed Hon. General Secretary, Andhra Historical Research Society, Rajahmundry.)

Text of the 16th. line of the Kharavela inscription as read by Jayaswal and R.D. Benerjee:—

"घटालक्तो चतुरेचु वेडूरिय गभेदंभे पतिधापयति ।
पानंतरिय राजमुरियकाले वोच्छिनेचलेयदि अंगसतिकम ।
तुरियम दपादयति ! खेमराजा सवधराजा सभिकुराजाधम ।
राजा सुज्ञतो अनुभवतो कलाज्ञनि ॥

"Kharavela errected four pillars, ornamented with bells' with precious stones embedded in them: brought over the Anga Sapthikam with four parts and sixty four limbs, bestroyed in the time of Raja Muria, (Kharavela is) a monarch of Security, progress and prosperity, a just king who enjoyed many triumphs."

There is nothing in the above lines to indicate any date. The sentence 'brought over the Anga Saptikam with sixty-four limbs has been interpreted fancifully to mean one hundred and sixty-four and tacked on to Raja Muria in another sentence and a reference to the year one hundred and sixty-four after Raja Muria has thus been imagined and accepted as the date of the inscription (164 years after Maurya Chandragupta).

As a matter of fact only the first four lines of the inscription, which yet remain complete and legible, can be accepted as of historical value. The rest of the lines of the alleged text of the inscription and their significance alike belong to the wild imagination of the western scholars. In the clear, and therefore acceptable, part of the inscription there is no mention either

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of Raja Muria, or Nandivardhana, or Pushyamitra Sunga, or Satakarni, or the year 165/164. Imaginary fabrications cannot pass for history.) (for full discussion on the inscription please See pp.139-149 of "The Plot in Indian Chronology" By this author.)

Mr. V.A. Smith in his Early History of India writes;— Scions of the Satavahana Race apper to have established minor Kingdoms in different parts of the Deccan,"Early His. of India By V.A. Smith P· 226).

"Descendents of the great Asoka continued as unrecorded local subordinate Rajas in Magadha for many centuries; the last of them, and the only one whose name has been preserved being Purnavarma, who was nearly contemporary with the Chinese piligrim, Hiuen-Tsang in the seventh century." (V.A Smith's His. of India P. 204).

"Later Mauryas reigned in Konkan between the western Ghats and the sea" (Vide V.A. Smith's History P.205.)

"Petty Maurya dynasties, apparently connected in some unknown way with the imperial line, ruled in the Konkan. between the westren ghats and the sea, and some other parts of western India, during the sixth, seventh and eight centuries, and are frequently mentioned in inscriptions." (V.A, Smith's His, P. 205),

"The early Pallava dynasty, and as late as the seventh century, the Chalukya Monarchs subdued Maurya Chiefs in the Konkan. A tradition recorded in an inscription of the twelfth century states that Kuntala, a province which included the Western Deccan and the north of Mysore, was ruled by the Nandas." (Early His. of India. By V. A. Smith P, 158). (For the Maurya survivals in western India, see Dr. Fleet in Bombay Gazetteer 1896, Vol. I. Part II, P. 202-204.)

Thus it is evident the Kharavela inscription does not in any way serve or contribute to fix the time of Emperor Chandragupta, founder of the Maurya dynasty of Magdha. It is far-fetched to translate as 'Brihaspathi Mitra' the name alleged to be found in line 12 as "Bahupathi Mitra" and then to interpret this name 'Brihaspati Mirtra' as 'Pushpamitra

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Sunga.' According to the chronology of the Puranas Pushpamitra Sunga belongs to 1218-1158 B. C., whereas the Kharavela inscription belongs to the 6th, 7th or 8th century after Christ. Princes of the Maurya, Sunga, Kanwa and Sathavahana dynasties of Imperial Magadha could have nothing to do with it. It might be connected with the later descendents of the Maurya, Sunga, Satavahana and Nanda dynasties who ruled over petty principalities in the Deccan or others borrowing their names, patronymics and titles.

Maurya Inscriptions of Asoka.

35 inscriptions of Asoka have been discovered so far. But in none of them is the time of Asoka himself given. Only the year of the reign of Asoka is mentioned every now and then—eg. in the 7th year of the reign of Emperor Asoka. etc. It is therefore not possible to determine the time of Asoka with the help of these inscriptions. Nor is any direct evidence forth-coming in the shape of literature, inscriptions, coins or buildings, for fixing with certainty the time of Chandragupta Maurya, the grand-father of Asoka, the vaunted sheet-anchor of the modern construction of Ancient Indian history. If we consider the alleged evidence in the writings of the Chinese pilgrim, Hiuen-tsang, it is admitted and declared by General Cunningham as well as the editors of the history published by the Bharatiya Vidya Bhavan that his writings are unreliable and contain more false than true statements. We have reproduced these opinions of the worth of the alleged writings of Hieun-tsang as evidence for historical purposes already in connection with our discussion of Hieun-tsang. The alleged statements in his writings, advanced in support of their theories of the time of Chandragupta Maurya by the modern historians, must have been interpolated into his writings by themselves for their own purposes. These could not have been written by Hieun-tsang. There could be no reason for Hieun-tsang who visited India 22 centuries after the time of Chandragupta Maurya to refer to the great emperor of such remote past. At least Hieun-tsang's evidence is after all based on hearsay

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and popular tradition. Such evidence could never annul or disprove indigenous history by native writers based on the court records of the emperor. These modern historians have wilfully neglected and ignored the authoritative historical literature of the country and therefore to buttress their unwarranted determination of the time of Asoka as the 3rd century B.C., they were obliged to resort to several fictitious statements:--
1. The Yona princes mentioned in Asoka's inscriptions as ruling on the frontiers of his kingdom have been identified as Greek princes of the 3rd century B.C. ruling in Syria, Egypt, Macedonia, Epirus, and Cyrene by the European orientalists. But none of these kingdoms could have been on the borders of his empire. The Buddhist historical and religious literature claims missionaries to have been sent by the emperor to the neighbouring countries or the northern border like the Yona Kingdoms on the north-West, Kashmir, Nepal, Bhutan, Sinkiang, Tibet, Khotan, Kucha, Kusthan etc., and never so far as Greece or the Greek kingdoms of those times.

In fact the words Greek or Greece are mentioned nowhere in the inscriptions. We find only the term Yona. Yonas are not Greeks. They were Indians of Kshatriya Origin. Asoka's empire extended only up to Takshasila in the West and to the Himalayas in the North. To the west of Takshasila there spread the Yona kingdoms of 1. Abhisara, 2. Urasa or Uraga' 3.Simhapura, 4. Divyakataka, and 5. Uttarajyotisha. These five Yona kingdoms were in existence even in very ancient times. The humanitarian activities and missions of Asoka could have extended only to such kingdoms on the borders of his empire and not at all so far as Asia Minor, Greece and Egypt. No Greek kingdoms were on the borders of his empire. So it is on erroneous interpretation· Indian historians had been set on a wrong track by these erroneous identifications and they have not been able to escape from their meshes and discover the truth so far. Yonas, Kshatriyas of Indian Origin, came to occupy, in very ancient times, the region now known as Greece, and gave it the name of Ionia. They had mixed up by intermarriage with the Greeks who were later immigrants into the country. Their descendents were therefore

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given mixed Ionian and Greek names. Hence names slightly resembling the names of the Yavana or Yona princes on the borders of Asoka's empire could be found among the Iono-Greek kings of the 3rd century B. C.

Yavana name.	Iono - Greek name resembling it.
1. Amtiyoka or Atiyoga	Antiochus Theos.
2. Amtikini	Antigonus Gonatus.
3. Alikasudara	Alexander
4. Tulamaya	Ptolemy Philadalphos.
5. Maka	Magas.

Thus among the Iono-Greek names came to prevail Yona names with Greek admixture and terminations. On account of such resemblance, to claim these names in the inscriptions to be Greek names and to identify them, on that assumption, with the Greek princes of the 3rd century and advanee it as proof of the correctness of their own determination of the time of Asoka according to their basic conjecture of the contemporeneity of Alexander the Great and ChandraGupta Maurya is unwarranted and presumptuous. The Greeks had never been in Indla or its neighbourhood in such times. The inscriptions could refer only to the Yona princes on the borders of the empire of Asoka (of the 15th ceutury B. C.) and it is absurd to identify them with the Iono Greek princes of the 3rd century B. C. By the time of Asoka 1472 B. C., there was no Greece, no Greeks and no Greek kingdoms. ***In the writings of the Greek historians of the 3rd century B. C., there is no mention of Asoka or his humanitarian missions as we should expect if he had really belonged to the 3rd century before Christ and his humanitarian activities had extended to such remote lands as modern Greece.*** The Greeks had never heard of the religion of Buddha or the mission of Asoka, declares Prof. Bury in his history of Greece.

"The Greeks do not mention Asoka" (Ibid. p. 181)

Megasthenes, in his account of India has not said a word about Buddha or his system." (Buddhist India by Rhys Davids. p. 178).

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It is a fact that Buddhism was preached and prevail even to day in all the kingdoms of Central Asia between Afghanistan, and China, including Sugadha, Kucha; Kusthana or Khotan, Sinkiang, Tibet, Mangolia, Manchuria, Korea and China,—a length of roughly 800 yojanas (one yojana = $4\frac{1}{2}$ English miles).

It is plausibie to infer that the region of Asoka's missionary work beyond the northern frontiers of his empire extended from Afghanistan in the west to the eastern borders of China. Buddism prevailed in those regions for a long time and prevails even now to a considerable extent. But there is no trace of the prevalance of Buddhism at any time in Syria, Egypt or Macedonia ete. the states to which missionaries were sent in the time of Asoka, for propagating the religion, are mentioned in the "Mahavamsa",a Buddhist treatise.

"When the Thera, Moggali-putra, the illuminator of the religion of the conqueror, had brought the 3rd council to an end and when, looking into the future, he had beheld the founding of the religion ***in adjacent countries***, then in the month of Karthika he sent forth 'Theras' one here and one there. The Thera Majjhamtika he sent to ***Kashmira and Gandhara*** the Thera Matadeva he sent to ***Mahisha-mandala*** (west of Magadha). To ***Vanavasa*** he sent the 'Thera named'Rakkita" and to ***Aparamtika*** the Yona named 'Maha Dhamma Rakkitha,' but 'Thera Maharakkita' he sent into the country of the ***Yona***. He sent the 'Thera Majjhima to the ***Himalaya country***, (i.e. Northern border) and to Savana Bhumi (Karna Suvarna in Burma) he sent the two Theras Sona and Uttara. The great Thera Mahinda, the Theras Itthiya, Uttiya, Sambala and Boddhasala, his disciples, these five Theras he sent forth with the charge "Ye shall found in the lovely island of ***Lanka*** the lovely religion of the conqueror. (Vide the Mahavamsa chapter XII.p. 82) As stated in the above passage of Mahavamsa, the adjacent countries of Asoka's empire were the following:-(1) Kashmira (2) Gandhara (3) Mahishamandala-

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(4) Vanavasa (5) Aparantika (6) Yona country means (Abhisara, Ursa, Simhapura, Divya Kataka, Uttarajyotisha) (7) Himalayan country (i e. Nepal Sugadha, Kucha, Kusthana, Sinkiang, Tibet, Mongolia, China etc). These seven kingdoms were independent kingdoms. They were not included in the empire of Asoka. They were adjacent and neighbouring countries touching and contiguous to the north-western and northern borders of Asoka's empire. It is wrong to identify them with the Greek kingdoms of Western Asia, Eastern Europe and Egypt.

The 3rd council was held in the time of Asoka and the states mentioned in Mahavamsa in the passage quoted above were all adjacent to the northern border to the empire of Asoka. Ramatha, Hara, Huna, Saka, Bahlika, and Darada were all to the west and North of the Yona states and modern Afghanistan. These states are nowhere mentioned in the inscriptions of Asoka or the Mahavamsa as states to which any missionaries were sent. Yona is mentioned immediately after Kashmir and Gandhara. There is no mention anywhere of Egypt, Syria or Macedonia etc. Moreover ***the word 'Greek' is not found any where in the inscriptions of Asoka or Buddhistic religious treatises or any Hindu Purana or Sanskrit literary work.***

"For fuller information on the subject please see "Age of Buddha, Milinda &Amtiyoka and Yugapurana" by this author, pp 133 to 158 and pp. 139 to 149 of "The Plot in Indian Chronology" by this author.

Gupta Inscriptions.

Dr. Fleet, the infallible archaeologist, has given us a huge volume on the subject (Corpus Inscriptionem Indecarum Vol. III). And a most valuable volume, in one respect, it is; it gives an excellent collection of the Early Gupta Inscriptions. But Dr. Fleet's conclusions from them are quite wrong; his claim to have discovered the Gupta Era as beginning in 319-320 A. D., is based entirely, as I shall show presently, upon an eggregious misinterpretation. Most of the Gupta inscriptions are either not dated; or else they are dated in Gupta era;

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and so they do not disclose when the Gupta Era began. Dr. Fleet knows this; and he relies entirely upon one record. no. 18, the Mandasor inscription of Kumaragupta and Viswavarman. The inscription is of a temple constructed by the weavers of Malwa when Kumaragupta was ruler of the earth and Viswavarman was governor of Malwa; the temple was repaired in the time of Bhanuvarman, son and successor of Viswavarman. The date of the construction is given as 493 expired or 494th year of some Era; and the date of repair as 524th similarly. In the 494th year therefore Kumaragupta I was king. The text of the inscription reads excellent sanskrit poetry; and it gives the year 493 expired "***Malavagana Stitya***" which means "according to the calculation current among the Malawas." But the original Malavagana Stitya, Dr. Fleet translates as "from the establishment of the tribal constitution of the Malawas." And he quotes a parrallel inscription (No. 35 of Yasodharman) in which the Sanskrit verse gives the date as 589 years (expired) "Malawa Gana—Stiti—Vasaat—Kaalajnaanaaya Likhitheshu" i.e. "in the years written according to the method of calculation of the Malawas for chronological (or astronomical) purpose". But here again Dr. Fleet translates the line as "from the (establishment of) the Supremacy of the Tribal Constitution of the Malawas"; adding in a foot-note that he does not quite catch the significance of ***Vasaat!*** (Malava-Gana ***Sthithi Vasaat = According to the established*** malava Gana Saka). But in the name of sanity, what is this fiction of the "tribal constitution of the Malawas". Dr. Fleet does not enlighten us. When was this tribal constitution established? No evidence is adduced on the point. But we are asked to believe that this was in 57 B. C. And so this Mandasor inscription, we are told, gives 494-57 or 437 A. D. as the date of Kumaragupta. This must be KumaraGupta I who lived in 127 of the Gupta Era, and so Q.E.D., the Gupta Era began in 320 A. D.! All this however, in simple English, is nothing but quibbling. The Sanskrit words in the inscriptions are quite plain; they give the year according to the Malava Gana-Saka (725 B. C) in common use among the

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astronomers (Kalajnas) of Malawa; Malawa-Gana-Saka 725 B. C. −494 = 231 B. C. or 96 Gupta Era (according to the Puranas). The inscription (no. 18) therefore gives the date 96 G. E. or 231 B. C. for Kumaragupta I who reigned between 94-136 of the Gupta Era, which began in 327 B. C. (or between 233-191 B. C.)

The province Malawa attained its independence in 725 B. C. in commemoration of which the Malawa-Gana-Saka (or Era) was started in 725 B. C. by the people of Malawa. The western Indologists deliberately ignored this fact and wrongly identified this Era with Vikrama Era of 57 B. C., and consequently brought down all inscriptions of Malawa-Gana-Era to the fourth and fifth centuries A. D. Thus the Gupta Era which actually commenced in 327 B. C. was pushed forward to 319-320 A. D. So, a close examination of this question is of great historical value.

The Ancient History of Malva State and Malwa Gana-saka

Before the Bharata battle, Malva was an independent kingdom Since the Bharata War, it was incorporated in Hastinapura Empire and was a feudatory State, In the year of dissolution of Hastinapura Empire, in Kali 1468 or 1634 B. C., "Maha Padma Nanda" became Emperor of Bharat, in Magadha. He invaded against sub-ordinate rulers, killed Kshatriya kings and installed non-kshatriya monarchs in their places, So, the Puranas described him as "Sarva Kshatrantako Nripah" or the Destroyer of all the Kshatriya rulers. In 850 B.C., a Brahmin by name, "Dhunji" with the help of the people, united the Malavas and became king. But he was obliged to be a vassal of the Sovereigns of Magadha Empire. In 730 B.C., a descendant of Dhunji family declared Malava an independent State.

"In Indian Manuscripts, we find Malwa noticed as a separate province eight hundred and fifty years before the Christian Era, when Dhunji, to whom a divine origin is attributed, is said

to have established the power of the Brahmins and to have been the founder of a powerful dynasty.

"The family of Dhunji is said to have reigned three hundred and eighty seven years when Putraj, the fifth in descent dying without issue, Adab Panwar, a prince of a Rajput clan still numerous in Malwa, ascended the throne, establishing the Panwar Dynasty which continued to hold sway for upwards of one thousand and fifty eight years."

" During the period that Dhunji's family held Malwa, we find no particular mention of them until about seven hundred and thirty years before Christ, when Dhunji's successor is said to have shaken off his dependence on the Sovereign of Delhi. From this time we lost all trace of the kingdom of Malwa until near our own era, when Vikramaditya, a prince whom all Hindu authors agree in describing as encourager of learning and the arts, obtained the Sovereignty." (memoir of central India by Ch. Payne,M.A., pp. 7, 8) (Vide Kota Venkatachelam's Kali Saka Vijnanam, part III, pp. 40.).

When Malawa asserted independence in 730 B. C., there was a quarrel with Satavahana Emperor "Sri Satakarni" of Magadha. He was the fifth king in the list of "Aandhra Emperors." Some time might have elapsed to make him accept the independence of Malawa. By 725 B C. Malawa had its independence racognised and it entered into friendly alliance with the rulers of Magadha. From that date, the Malwa people might have established an Era which concerned their community and termed it "Malwa-Gana-Saka". According to this 493rd year equal to 232 B. C., would be 95th year of Gupta Saka. During that year, the Mandasor inscription might have been written by the orders of Kumara Gupta I. As related in the Puranas, according to the movement of the Saptarshi Mandala' after the Andhra Satavahanas, the Guptas came to rule from 327 B. C. So, the year 493 (232 B. C.) mentioned in Mandasor inscription would be "Malava-gana - Saka" but not "Vikrama Saka" which was otherwise called Samvat' but nowhere as "Malva-gana-Saka". Vikramaditya was born after expiry of

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three thousand years in Kali, as stated in the Puranas, "Purne Trimsat Sate Varshe" and it is discussed in our Kashmir History reconstructed". So the king by name Vikramaditya was born in 101 B.C., He was crowned king of Ujjain, in 82 B.C., and he founded his era in 57 B.C., after expelling the Sakas from the country. As Vikrama Saka was established in 57 B.C., and was promulgated by the Sovereign, its founder, the previously existing 'Malava-gana-saka' went out of use. There were not many signs of its reference after the advent of Vikramarka. (For full Particulars please see "The Indian Eras" by this author pp 41-48; and see "Memoir of central India by C. H. Payne, M.A.,PP- 7;8)

Dr.E.Hultzsch writes about Mihirakula's Date:—

"***King Mihirakula's inital date as deduced from Rajatarangini itself is Kaliyuga Samvat 2397 expired, or B.C. 704; and the end of his reign, seventy years later.*** Prof. H.H. Wilson brought him down to 200 B.C., (loc. cit. p. 81). And Gen. Sir A. Cuningham arrived at the conclusion that he should be placed in A.D.. 163 (loc, cit. 18). With the help, however, of newly discovered inscriptions, which are the really safe guide, Dr, Fleet (ante, Vol XV, p252) has now shown that his true date was in the beginning of the sixth century A.D., that as nearly as possible the commencement of his career was in 515 A.D,, and that A.D. 530, or very soon after. was the year in which his power in India was overthrown,after which he proceeded to Kashmir and established himself there. ***This illustrates very pointedly the extent of the adjustments that will have to be made in Kalhana's earlier details; and furnishes us with a definite point from which chronology may be regulated backwards and forwards for a considerable time.*** A similar earlier point is provided by Kalhana's mention, in Taranga I, verse 18, of the Turushka king ***Kanishka***, who, according to his account ***was anterior by two reigns to B.C. 1182, the date of the-accession of Gonanda III***, but who is undoubtedly the

king Kanishka, from the commencement of whose reign in all probability runs the Saka era, commencing in 77 A,D, And a still earlier point is furnished by Kalhana's mention of king Asoka in Taranga I verse 101, ***According to Kalhana, he stood five reigns before 1182 B.C.*** (2nd-paper of E. Hultzsch pp. 65. to 97 of Ind. Ant, Vol XVIII)

Mihirakula, the king of Kashmir, was the 12th ruler, in the family of Gonanda III, who ruled as 53rd king, in 1182 B.C., that is, he was the 64th ruler in the list of the Kashmir Kings, a Kshatriya belonging to Gonanda dynasty. His father was Vasukula, the 63rd ruler and his son was Baka, the 65 king. Hultzsch accepted that he ruled for 70 years and his date was Kali 2397 years or 704 B.C., as was related in Rajatarangini. But he mentioned that Wilson put him in 200 B.C , (loc-cit .p 18) Cunningham brought him to 163 A.D , (loc-cit. p 18)and later on Dr.Fleet, on the authority of an inscription (Ant-Vol. XV, p. 252) fixed Mihirakula as a Sovereign during the 6th century A.D and that the inscriptions are sure guides and certain sources of historical facts. This shows how the Kshatriya king Mihirakula who existed in 704 B,C., was altered into a Huna king of the 6th century A,D,, by the western writers. Further they said that Thoramana who existed during 16 B C., — 14 A.D., was the father of Mihirakula. The readers can understand now, how these occidental chroniclers tried their level best to diminish the glory of the history of Bharat. A scrutiny of that inscription shows that it was an invention and many inscriptions published in the Indian Antiquary are fabrications. Even these eminent erudite and enlightened western scholars, as they claimed themselves to be, rejected some incriptions as forged and spurious, and the above one is the child of their fancy. As they could not find the date of that incription mentioned in it, they borrowed the date of Mandasor No. 163, inscription and decided that Mihirakula existed in 6th century A.D. Then they adjusted the kings and altered their dates, forwards and backwards, from Mihirakula's forged date of 532A.D.;and manufactured a modern history of Kashmir, to beguile the gullible readers. In this

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attempt. the westerns deleted the history of Kashmir kings for ***about a period of 12 centuries. The same process of deception and diminution of about 1200 years, they performed in Nepal and Magadha Histories also.***

Below we give a quotation from Dr. Fleet for the convenience of the readers. Its perusal will convince them what a line of absurd arguments, illogical reasonings, and invented self-contradictory statements, Dr, Fleet adopted to hoist a false pet theory of the modernity of Indian history and recency of Mihirakula's date.

The History and date of Mihirakula by Dr. Fleet.

"The dates that have been proposed for Mihirakula and Baladitya are(1) by the late Mr. Fergusson A.D. 180 to 200 A.D, (2) by General Cuningham, during the century from A,D. 450 to 550 A D., and (3) by Mr. Beal. 420 A.D., Mr. Fergusson based his date on the opinion, which he then held but afterwards abandoned, that the reign of Kanishka ended A.D, 21; coupled with the statement of Rajatarangini, that twelve reigns intervened between Kanishka and Mihirakula. General Cunningham's date was based partly on Fahian's silence regarding Baladitya's samgharamas and other buildings at Nalanda: and partly on the similarity of the architectural style of Baladitya's temple with that of a temple near the Bodhi-tree at Buddha-Gaya, which, he had already shown, must have been built about A.D. 500. And Mr. Beal based his date (a) upon his erroneous identification of the Buddha-Gupta of Hiuen Tsang's account with the Buddha-Gupta of the Eran inscription; which, coupled with his adoption of the theory that the Gupta era commenced A.D. 190, gave to Buddha Gupta the date of 349 to 368 A.D., and for his "Grandson" Baladitya a period of fifty years later; (b) on the fact that, ***in Fa Hien's time (399-414 A.D.) Buddhism was still flourishing and there were five hundred Sangharamas in the neighbourhood of the Swat river;***

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whereas in Hiuen-Tsang's time all the convents were ruined and desolate; which shewed that Mihirakula's persecution, during which Simha was killed, must have taken place at any rate after that period; (c) on the current tetsimony of the Chinese accounts, which state that a life of Vasubandhu, the 21st patriarch, was written by Kumarajiva in 409 A.D., and that history of the patriarchs including Simha, was translated in China in 472 A.D., and (d) on the fact that the twenty-eight patriarch. Bodhidharma, was certainly alive in 520 A. D., as he arrived in China, from South India in that year; which, allowing one hundred years for the four patriarchs between him and Simha, brought us again to 420 A.D. the period already arrived at on grounds (a) and (b)."

"The real date, however, of Mihirakula and Baladitya with of course, the margin of a few years either way, is now fixed with certainty by the duplicate pillar-inscription of Yasodharman, from Mandasor, which I publish in page 253 ff below. This inscription records that this powerful king Yasodharman has worship done to his feet by king Mihirakula "whose forehead was pained through being bent down by the strength of his arm, in the act of compelling obeisance," i.e. that he subjugated Mihirakula. And, another Mandasor inscription, published by me at page 222 ff, above, has already given us the date of Malava Samvat 589 (A D, 532-33) expired for Yasodharaman. we now know very closely the time of the overthrow of Mihirakula's power in, at any rate, western and Central India."

"As regards the beginning of his reign we have only to notice that Mihirakula's Gwalior inscription is dated in his fifteenth year. Considering all that he did subsequently in Kashmir and Gandhara, it will be admitted that this date must be very near the end of his Indian career. His fifteenth year therefore, must fall some-where about 532-33 A.D., the recorded date of Yasodharman; and in all probability a year or two before it. And we shall probably be very near the mark indeed, if we select A.D. 515 for the commencement

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of his career." (P. 245 to 252, Vol. XV. Ind. Ant, Ed. 1886. Text in Page 252.)

Dr. Fleet changed Mihirakula into a Huna king and brought him to a recent date of 6th cen, A.D. In order to maintain the modernity, he invented an inscription and created a non-existent monarch, by name Yasodharma, who Vanquished Mihirakula and humiliated him to his feet, It is clear that this is a forged inscription which was published in Indian Antiquary Vol XV. p, 252, as No 164, of Dr, Fleet's Sanskrit and old Kanarese inscriptions. A duplicate of this same inscription was invented as No 165, being engraved on the second stone pillar. In case there existed, at any time, a supreme sovereign who conquered the whole of Bharat from the Himalayas to Setu (Rameswaram) and reigned as the Emperor, the Puranas would have certainly praised his deeds of prowess and valour. But the narratives of the Kaliyuga kings in all the Puranas have described the monarchs from the date of the Bharata battle 36yrs B,K, or 3138 B.C., to Kali 4295 or 1193 A.D, No mention of Yasodharma was made in any one of the above books, Even Rajatarangini, which gave a graphic account of Mihirakula was silent about Yasodharman, who by the strength of his arms, could extract homage from Mihirakula. Rajatarangini related that Mihirakula was a tyrant who invaded against Simhala (Ceylon), conquered and killed the king, he gave the kingdom to another, and, on his return journey, slew the kings of Chola, Karnata and Lata countries; and imprisoned many enemy rulers in his fortress. If there was a great hero who could defeat and destroy a despot like Mihirakula, Rajatarangini would, indeed, have showered praises and encomiums upon the saviour of humanity. In the absence of even the slightest reference to such a peerless hero or his victories, it is evident that the much boasted victor of the whole of India, Yasodharma, was a mere figment of the fancy of the foreign historians, who by the strength of their fantastic imagination gave to airy nothings a local habitation and a name, There is not even a single line in Rajatarangini

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to show that Mihirakula persecuted Buddhists and destroyed their Sangharamas. In this mather, Buddhist writings are not to be trusted. It is not true that he reigned in Central and Western India.

Mandasor Inscription No. 164

"The inscription refers itself to the reign of a powerful king named Yasodharman, who is evidently identical with the Yasodharman of the Mandasor inscription of Malva Samvat 589, No, 163 above, (page 222 ff Ind. Ant XV) and whose dominions are here described as including the whole of the northern part of India, from the river Lauhitya, or the Brahmaputra, to the western Ocean and from the Himalayas to the mountain Mahendra. We have an important allusion in the statement that he possessed countries which not even the Guptas and Hunas could subdue and a still more important record, in connection with the general history of the period, to the effect that homage was done to him, by even the famous king Mihirakula. It is not dated. But Yasodharman's date is now known from Mandasor inscription of Malva Samvat 589 (A. D. 532—33) expired No. 163 above, which mentions him and Vishnuvardhana; and the present inscription, having been engraved by the same person, Govinda must fall with a few years on either side of that date. The object of it is to record the erection of the column for the purpose of reciting the glory and power of Yasodharman and, since the present tense is used almost throughout, and also verses 7 and 8 speak of the column as being set up by Yasodharman himself, the inscription must be one of his own time, not posthumous."

Translation of the inscription

"May that very long banner of (the God) Sulapani destroy the glory of your enemies; (that banner) which bears (a representation of) the bull, marked by the fingers (dipped in some dye and then) placed on him by (Parvati) the daughter of the mountain (Himalaya), who causes the distant

regions in which the demons are driven wild with fear by (his) terrible bellowings, to shake: and who makes the glens of (the mountain) Sumeru to have their rocks split open by the blows of his horns."

"(L-2)-He, to whose arm, as if to (the arm) of (the God) Sarangapani, the fore-arm of which is marked with callous parts caused by the hard string of (his) bow, (and which is stead-fast in the successful carrying of vows for the benefit of mankind, the earth be took itself (for succor) when it was afflicted by kings of the present age, who manifested pride; who were cruel through want of proper training; who from delusion, transgressed the path of good conduct (and) who were destitute of virtuous delights.

"In line 6, there is the reference of Mihirakula." "He to whose two feet respect was paid, with the complementary presents of the flowers from the hair on the top of (his) head, by even that (famous) king Mihirakula, whose forehead (was) pained through being bent low down by the strength of (his) arm in (the act of compelling) obeisance.

"There are nine lines in this inscription."

"No. 165 Mandasor Duplicate Pillar inscription of Yasodharman. There are nine lines. In the 6th line, there is the name Mihirakula and in the seventh the name of Yasodharman noted." The text of both the inscriptions is the same."

These two inscriptions Nos. 164, 165 are, Indeed, forged ones, with no date. To fix a date which suits their purpose, they complicated the problem by introducing the story of the pilgrimages of Fa-Hian and Hieun-Tsang, besides extraneous and irrelevant arguments and information. The No. 163 Mandasor inscription speaks of the existence of a person by name "Daksha." who had a great well dug, during Malava Samvat 589, the time of kings, Yasodharma and Vishnuvardhan. (The Ind Ant. Ed. 1886 Vol. XV. P. 222 ff). That inscription at the bottom, says that it was engraved by 'Govinda.' On the basis of this, the name 'Govinda' was inserted in No. 164 inscription and it was concluded that

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these two inscriptions were of about the same date; and our western scholars decided that the time of Mihirakula was 589 Malava samvat. They misinterpreted Malava Samvat to be the same as Vikrama Samvat; have deducted B.C. 57 from 589 and imagined that the date of Mihirakula was 532 A. D. On the strength of this imaginary date, by calculating backwards and forwards, by increasing and diminishing the kings, the foreign historians have brought, the five thousand years' old history of the Kashmir kings to a very recent date. This is an inexcusable and intolerable impudent interpolation perpetrated by western chroniclers.

To refute the above conclusion of the western historians, it may be argued that the so-called engraver "Govinda" of the inscription No. 164 may be the grand-son or great grand-son or grand-father or the great grand-father of Govinda' of the inscription No 163, or some other person of the same name. Then the two inscriptions differ in age. How can the date 589 of Malava-Gana-Saka of the 163 Mandasor inscription be borrowed for the undated 164 inscription?

In the pages of the book, under the little "Indian Eras" (By this Author) we have shown reasons and proved that the Malava-Gana-Saka Samvat mentioned in No. 163 Mandasor inscription is not the Vikrama Era of 57 B.C. The full name of the so-called Malava-Saka is "Malava-Gana-Saka," which means the Saka promulgated by the people of Malava and its beginning was in 725 B.C. But Vikrama-Saka was the era brought into existence in 57 B.C., by Vikramaditya king of Ujjain. The name 'Malavaganasaka' was abbreviated into 'Malava Saka' and it is alleged that it was Vikrama-Saka fixed by the astrologers of Malawa; and it was stated that both are identical. Further they expressed that, in B.C., 1st century there was no king by the name of Vikramaditya, and, if there was one, he was the same as Chandra-Gupta II of the Gupta Dynasty (according to them 5th Century A.D.) who propagated this era and calculated it from 57 B.C. With such illogical and irrational arguments, the westerners led our historians far astray from the right track. When

the date of Chandra-Gupta II of Gupta line was B.C. 269-33, they have changed it to 5th century A.D. On the authority of the statements found in the inscriptions of 'Malava-Gana Saka' we have shown that it was different from 'Vikrama-Saka,' and it was used in the Malwa inscriptions during the reigning periods of the Great Gupta Emperors who flourished between 327-82 B.C.

The No. 163, Mandasor inscription contains the below Sloka etc,

पंचसु शतेषु शरदां यातेष्वेकोननवतिसहितेषु ।
मालवगणस्थितिवशात् कालज्ञानाय लिखितेषु ॥

The substance of the above sloka is to this effect; "After the expiry of five hundred and eighty nine (589) years, during the traditionally established era by the people of Malwa for the calculation of time, a person by name 'Daksha' the son of Dharmadosha, who was the minister of king, Vishnuvardhana, had a great well dug, in memory of his uncle (elder father), who was minister prior to his father under the king Vishnuvardhan." They say that this inscription contains the name of Yasodharman also and this was the same Yasodharman of their creation. As the Nos. 164, 165 Inscriptions make mention of Yasodharman, the emperor of Bharat having conquered Mihirakula, got engraved the two Nos. 164, 165 inscriptions, which are undated: they say that the latter (Mihirakula) lived in 532 A.D. This is the proof they deduced to support their pet theory but the Yasodharman spoken of in No. 163 inscription was not the ***Founder*** of that inscription. On the other hand, he might have been a petty ruler and not the emperor of India. More-over there is no evidence to confirm that Yasodharman (of 163 inscription) to be the same who was related in No. 164, 165 inscriptions which were undated. Besides, the Malavaganasaka was 725 B.C. (Vide "Indian Eras" by this author). According to that Era, 589 years would come to 725—589=136 B.C. At that period, Narasimhagupta of the Gupta lineage (Gupta Era 191 year) was reigning at Pata-

liputra. In the whole range of Bharata literature, there is no testimony of any Emperor by name "Yasodharman" having ruled at that time. On the basis of Malava-Gana-Saka being written in No. 163 inscription, we must think that the kings Yasodharman and Mihirakula to be co-existent in 136 B. C. As Malava-Gana-Saka and Vikrama-Saka are not one and the same and as the western writers fell into an error in taking them to be identical, the date of Mihirakula cannot be 532 A.D, as concluded by them. We cannot accept their history to be correct, since they wrote on the basis of this wrong calculation.

Kalhana in his Rajatarangini says that Mihirakula, who was the twelfth king from Gonanda III, (the 53rd king in the list of Kashmir kings 1182 B.C,) lived in 2397 Kali or 704 B.C. This Mihirakula is the 64th ruler in the list of Kashmir kings and was a Kshatriya. This being the fact we have to reject all the alleged inscriptions assigning 532 A.D., for Mihirakula and describing him as a Huna. These inscriptions are forged, in order to show that Kalhana's Chronology was wrong. It is remarkable that they could not adduce any other evidence to descredit Kalhana's Chronology. The anxiety of western scholars to cut down Indian Chronology was due to their attempt to bring the Indian Chonology on a par with Greek—Chronology. (Vide Max-Muller's "History of Ancient Sanskrit Literature" Allahabad Ed, pp, 141-143 and pp 3-8 of the same book Ed. 1859 A,D.) It was for this that these two inscriptions (Nos. 164. 165 Mandasor) were forged.

As Kanishka existed twelve generations (i. e, 532 A.D.—78 A. D,) =454 years before Mihirakula, according to their arguments, Kanishka's date should recede to 590 B,C, (136 B.C,+454=590 B.C.) The date in No' 163 inscription was in accordance with Malava-Gana-Saka of 725 B,C., and as they calculated following the 'Vikrama-Saka of 57 B.C.. their Chronology and history went wrong. So the dates of the kings mentioned in Rajatarangini by Kalhana are accurate and correct. Hence on the contrary, the inscriptions of Mandasor

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Nos. 164 and 165 are forged ones, that were advertised by them to have been discovered buried in the ground or should have been engraved on the old rocks, the remnants of a dilapidated edifice. Thus it is clear that they are not authentic inscriptions carved by the ancients. So these inscriptions No. 164 and 165, are mere inventions made in order to justify their conclusions, that 'Vikramaditya' and 'Matrigupta' did not live at the same time; that is, they were not contemporaries, during the first century A,D., and to bring Mihirakula to their pre-conceived recent date of 5th or 6th century A.D., the erroneous period of Vikramaditya or Chandragupta II of Gupta Dynasty, Vikramaditya, Matrigupta and Pravarasena were contemporary kings, in the first century before and after Christ, Thoramana was neither a Huna nor the father of Mihirakula, as stated by the western writers. He was the brother of Hiranya, the 82nd ruler in the list of the Kashmir kings (16 B.C. to 14 A.D.) belonging to the family of Mihirakula, the 64th ruler who reigned as a tyrant from 704 to 634 B.C. When Toramana was Yuvaraja, he, twihout the permission of his brother, the king of Kashmir had got melted the coins consisting "Balavigraha" (image of a female deity named "Bala") and had new ones struck with his figure; for this crime he was imprisoned by his brother where he died in captivity. On this account are extant the coins, with the picture of Toramana but not because he reigned. On the flimsy evidence of these coins, the western writers made Toramana a Huna king and father of Mihirakula; got inscriptions to make Mihirakula a monarch of 6th cen. A.D., brought the above rulers together with Chandra-gupta II of Gupta race to a later date of 6th century A.D., and thereby, freely and deliberately over-hauled the material in Rajatarangini and built a new a topsyturvy structure of Kashmir history, filled with fads and fallacies.

2. Similarly, whereas Sivadeva Varma, the 27th king in the list of 5th Solar dynasty of Nepal, belonged to Kali 2764 or B. C. 338 specified as Sri Harsha Samvat 119 beginning in 457 B. C.) according to history and inscriptions

alleging the era of the date to be an imaginary Sri-Harsha Siladitya era of arbitrary origin in 606 A. D. and according to it fixing his time in (606+119) 725 A. D., and taking it as the basic date and fixing the times of kings and events by counting backward and forward from it, the entire chronology of the history of Nepal has also been shifted forward by Dr. Buhler, curiously by exactly the period of 1200 years.

3. Again, similarly, by the identification of Maurya Chandragupta who was crowned really in 1534 B. C., with the contemporary of Alexander the Great in 326 B. C., who was really Chandragupta, founder of the Gupta dynasty, the date of Chandragupta Maurya has been shifted forward by Sir William Jones and Max-Muller, from 1534 B. C. to 324 B. C. (about 1200 years) and taking it as the basic date for fixing the reigns and events in the history of Magadha, the chronology of the history of Magadha also has been shifted forward by the same period of 1200 years. Thus the antiquity of the histories of the three regions of India, available in genuine historical records, namely Magadha, Kashmir and Nepal, has been uniformly reduced by 1200 years and they have been altogether reconstructed on the basis of the altered chronology. On the ground that the dates of the historical events given in the Puranas do not tally with the dates of these histories fabricated by them, the Puranas and other indigenous historical writings of the country have been discredited and rejected as unreliable for purposes of historical research. Let us hope that the historians of the future generations at least will enquire into these injuries and injustices committed on the history of Bharat and evolve the true history of their country, free from the conjectures of the European orientalists of the past 2 or 3 centuries of foreign rule.

Dr. Buhler's writings Inconsistent, absured and Self-contradictory.

Bhumivarma, founder of the Solar dynasty, the fifth dynasty of the kings of Nepal, secured the throne for

himself and ruled over the country in Kali 1389 or B. C. 1713. The 27th King of Nepal of the Solar dynasty, Sivadevavarman, was crowned in Kali 2764 or B. C. 338 according to Nepala Rajavamsavali or chronology of the dynastic lists of the kings of Nepal. Inscription no 12 and again Nos. 13, and 14, in all 3 inscriptions, have been discovered so far, indicating the date of his coronation. By the time of the coronation of Sivadevavarma, the Sri Harsha era of 457 B. C., was in vogue in Nepal and hence the dates of his coronation is given by Sivadeva varma in the same era in these inscriptions. In inscription numbered 12, the date of his coronation is given as Sri Harsha Samvat 119. Inscription numbered 13, is dated Sri Harsha Samvat 143 and the inscription numbered 14 is dated Sri Harsha Samvat 145. Sri Harsha Samvat 119 is the same as (457—119=) 338 B. C. The date given in the Nepala Raja Vamsavali. Kali 2764, also works out to (3102 — 2764=) 338 B. C. So the date is confirmed as Kali 2764 or Sri Harsha samvat 119 or B. C. 338 and cannot be disputed. In the face of such clear evidence, with a view to bring forward the time of Sivadeva Varma and thereby to reduce the antiquity of, and shift forward, the entire history of Nepal, the Sri Harsha era mentioned in the inscriptions is identified as the Sri Harsha Siladitya era of 606 A. D. and the date in the inscription given as Sri Harsha Samvat 119 is deduced to be the same as 606 + 119 = 725 A.D, and the date of the coronation of Sivadeva varma is therefore located in 725 A. D, by Dr. Buhler, the European orientalist, in his history of Nepal. This finding is accepted as authoritative and a proved fact by the modern scholars of the history of ancient Bharat. As a matter of fact, Sri Harsha Siladitya had never founded an era. There is no evidence of any kind to show that he did. Alberuni mentions Sri Harsha era and equates it to 457 B. C, But he has not mentioned any Sri Harsha Siladitya era. Hieun-tsang, the Chinese pilgrim, who stayed at his court for 5 or 6 years as an honoured visitor, or his court poet, Banabhatta, the author of Sri Harsha Charitra,

never reports that Sri Harsha Siladitya established an era. There is no evidence of any Siladitya era of 606 A. D., in any historical composition or inscription discovered so far not even any reference to such an era. It is entirely a creation of Dr. Buhler, with his obvious intention to distort history. There is another absurd inconsistancy on the part of Dr. Buhler which deserves careful attention. The 31st king, i,e. 4th after Sivadeva Varma in the list of the kings of Nepal, is Amsuvarma the founder of the sixth or Thakore dynasty. According to the history of Nepal as recorded in the Nepala Raja Vamsavali this Amsuvarma was crowned 237 years after Sivadeva varma i. e. 338−237=101 B. C. Dr. Buhler has deduced, as a result of his study and interpretation and application of the writings of Hieun-tsang, that Amsuvarma (actually of 101 B. C.) was crowned in 637 A. D., and this not only reduced the antiquity but upset the order of the kings in the chronology of Nepal. In this zeal and anxiety to reduce the antiquity of the history of the country he has been blind to the inconsistency in his determinations. The 31st king in the list, Amsuvarma who reigned 237 years later, is placed 88 years earlier than the 27th king in the list, Sivadeva varma. 725 A.D. This is a telling example of the standards of efficiency with which European orientalists have studied and used the inscriptions in their reconstruction of the history of ancient Bharat. We are obliged to pause and enquire how dangerous it is to rely on the findings and the writings of such historical scholars. It is such historians that have discounted the reliability for historical research of the true and accurate history of Nepal and the history of Kashmir, available in the Rajavamsavali and Rajatarangini, and the history of Imperial Magadha available in the Puranas, sneered at them and rejected them as unworthy of the attention and respect of students of history, not for any thing really wrong with the splendid historical writings of the land but on account of their own bias and prejudice. Historical scholars of Bharat who swear by inscriptions should wake up to the truth and recognise

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how the inscriptions available have been grossly abused by the European orientalists in their reconstruction of the ancient history of Bharat and realise that inscriptions can never constitute independent evidence for historical purposes, and that they can serve at best only to corroborate the evidence of genuine historical writings. In fact, it is the other way round. Such of the inscriptions as do not tally with and go contrary to the indigenous historical treatises of ancient times and the traditions of the country should be rejected as likely to have been tampered with or even forged. All the inscriptions discovered so far have to be subjected to a critical study and scrutiny afresh by the patriotic historical scholars of Bharat, with an open mind, free from blind respect for the western orientalists, in order to reconstruct the true history of our ancient country.

According to the history of Nepal, available in the Nepala raja Vamsavali, Amsuvarma was crowned in 101 B.C., and ruled for 68 years, up to 33 B.C. During his reign, Emperor Vikramaditya of the Panwar dynasty reached Nepal in the course of his march of conquest and induced Amsuvarman, without war, to incorporate Nepal as a feudatory kingdom within his empire, thereby completing the extension of his over-lordship over the entire continent of Bharat. As a matter of fact the inauguration of Vikrama Era of 57 B.C., or 3044 Kali was celebrated in Nepal.

(Vide Indian Antiquary, Vol XIII, p. 411 ff.)

In the history of Kashmir, available in Kalhana's Rajatharangini, it is recorded that Vikramaditya of Ujjaini ruled as emperor or overlord over the whole of Bharat. Jyotirvidabharana of Kalidasa vouches that Emperor Vikramaditya founded an era of his own, in commemoration of his Emperorship. Puranas, cherished as genuine historical writings in the country, regular historical treatises like the history of Kashmir (Kalhana's Rajatarangini), the history of Nepal (Nepalaraja vamsavali), have all described the conquests of Emperor Vikramaditya elaborately. Yet, these European

orientalists and their Indian disciples whose faith in them is unshakable strangely deny the very existence of the Great Historical figure of Vikrama. The author urges upon the readers, in this connection, the desirability of a careful perusal of the following publications by himself. 1. Chronology of Kashmir history reconstructed, 2. Chronology of Nepal history Reconstructed 3. Age of Buddha, Milinda, Amtiyoka and Yugapurana, 4. Chronology of ancient Hindu history. 1, 2 parts.

Genuine Inscriptions ignored or Neglected

All the inscriptions, revealed so far, curiously appear to belong to the centuries after Christ (with the rare exceptions of one or two). Is it possible that no inscription belonging to the long stretch of time between the Mahabharata war of 3138 B. C., and the beginning of the Christian era has been discovered? How is it we do not hear of any such? Is it possible that the kings of Bharat of those centuries before Christ were not given to the practice of recording events in inscriptions? But we cannot say so in view of the inscription of Janamejaya of Kali 89 or 3012 B. C., in which he records his gifts for the sake of solace to the souls of his forefathers, published in pp. 333, 334 of the Indian Antiquary. This inscription and the other by the same Janamejaya recording another gift at the same time to Kedaranatha of Sivakshetra have been reproduced in pages 13 to 16 of "The Chronology of Ancient Hindu History Part I." In view of these inscriptions, it is not possible to argue that the princes of Bharat of the centuries before the Christian era have left no inscriptions behind or that no such inscriptions have been discovered. It is more plausible to surmise that such inscriptions might have been discovered but all such might have been suppressed or destroyed as they would certainly disprove the erroneous chronological determinations in ancient Indian history. Of the many that might have been thus destroyed, one has actually been rediscovered and hence our suspicions are confirmed and justified. It is the ***Kumbhalghar inscription***

of Vikrama samvat 1517 which was broken into five pieces. Hereafter there can be no doubt that many inscriptions relating to ancient times have been wilfully and for their own reasons, destroyed. by some mischief makers.

This Kumbhalghar inscription declares that the Ranas of Mewar were of Brahminical descent and that Bappa the founder of the Ranas of Mewar was a Brahmin. The European orientalists have expressed in their writings, their opinion that the Ranas of Mewar were the descendents of barbarous tribes of alien races known as Sakas, Yavanas, Gurjaras and Pallavas, living on plunder and waylaying. Here are their findings:—

"Consequently, people of most diverse races were and are lumped together as Rajaputs; and most of the great clans now in existence are descended either from foreign immigrants of the fifth or sixth century of the Christian era, or from indigenous races such as the Gonds and Bhars. This finding will, I fear, be displeasing to many families of Indian gentry, who naturally prefer to believe in orthodox Brahman-made pedigrees going back to the sun, moon or firepit, but I am convinced that it is substantially true, although the evidence is of a kind difficult to grasp and incapable of brief presentation." (V. A. Smiths 'Early History of India,' p. 431).

Dr. Bhandarkar writes in his paper on "Guhilots" thus:

"The Ranas of Mewar or Udaipur, admittedly the premier chiefs in Rajaputana and the leaders of the Rajput chivalry, are descended from Nagar Brahmins; that their ancestors, after they became chiefs, were known as Brahma-kshatras, and that they were closely associated with the kings of Vallabhi, who belonged to the Huna—Gurjara group." (J. and proc. A.S.B. (N. S.) Vol, V 1909).

Bhandarkar's views about the descent of the Ranas are disputed at great length by pandit Mohanlal Vishnulal Pandia who criticises his documents and upholds the tradition that the Ranas are descended from the kings of Vallabhi". (J.

Proc. A.S.B. 1912 pp. 63 -99);and (Vide V.A. Smith's History p. 431 foot-note 2).

Dr. Bhandarkar's comments reveal the difinite aim and endeavour of our Indian historcal scholars, to support uncritically, and without any kind of discrimination or scrutiny, every false or incorrect statement of the European orientalists. In the same manner it has been the invariable practice of Indian historical scholars to believe in and justify all the false determinations of the European Orientalists in the history of ancient Bharat and to despise and discard, after their masters, all the Puranas, which constitute the indigenous historical writings of ancient times. So all tbe historical writings by the European Orientalists and the modern type of Indian historical scholars, should be altogether set aside and a fresh attempt made to reconstruct the history of our country on the basis of genuine sources and reliable foundations.

There are many historical data declaring the Mewar Ranas to be Brahmins. Besides, Sri Vishnulal Pandiya has proved with authorities that the Ranas of Mewar were Brahmins; further the Kumbhalgarh inscription of V.S. 1517 (which was broken into five pieces) declares them (the Ranas of Mewar) to be Brahmins and describes in detail their dynastic succession. The second piece describing the genealogy of the Ranas of Mewar has been discovered very recently. The text of it relating to the genealogy of the Ranas of Mewar is given below as reported by Dr. G. N. Sarma in "The proceedings of the fourteenth Session, Jaipur Indian History Congress, 1951, pp. 367 to 372.".

"The inscription under review, belonging to the Mamadeva's temple of Kumbhalgarh, is in the form of a very small piece, preserved in the Victoria Hall Museum Udaipur. This fragmented slab in its original condition seems to have contained 43 verses. Its breadth at present, from east to west is 8" and length from north to south is 6". Its readable portion contains six lines. It is so fragmented that the number of letters roughly diminishes in gradual descent.

The text portion of the slab rightly appears like a Turkish cap from below.

"Moreover its present form does not help us to deduce with accuracy as to why the slab was broken and who broke it ?

"The transcription of the 2nd slab of Kumbhalgarh helps us in deciding these controversies raised on the interpretation of words. It informs us that Bappa, a Brahman of Anandpur, well versed in learning, left his home with his trusty followers and came to *Nadga* in the wild tract of Mewar.[28] He served 'Harit' who being pleased with him conferred upon him the dignity of a ruler. Here the qualifying phrase' 'विप्रक्षिप्रतरप्रबोध मधुरानंदैकनिष्ठः) introduces Bappa in a manner which affords no ground for doubting in Bappa's origin as a Brahman. This phrase explains the reason why all the writers have used 'Vipra' specifically for Bappa to show his origin from Brahman dynasty. If in some of the epigraphs Bappa or his successors have been referred to as Kshatriyas it is that Kshatriyaship which he had acquired through Harita's favour. This is why for Bhartri Bhatta, the successor of Bappa, the Chatsu inscription of the 10th centnry A.D., used the word 'Brahma Kshatri'—a Brahman admitted to the orders of Kshatriya. In epic times the function of a Brahman was of both learning and war (चापेनश्रायेनवा) Hence the word 'Dvija' according to Sanskrit etymology, may mean Kshatria: or 'Vipra' may mean one who shows virtue, though it usually means a Brahman and is generally used as such. The history of later early ages and early mediaeval times is full of examples of many ruling Kshatria dynasties which trace their origin from Brahmans. Thus Bappa's Brahmanic origin is in accord with the tradition of our country.

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[28] "तत्रानंदपुराधिवासकपितः श्रीअप्पनामा भवद्।
विप्रः शिप्रतरप्रबोधमधुरा तं दैकनिष्ठ परं।
य स्तत्त्वा वसयि महत्तरचणां युक्तो नित्येयिवान्।
श्रीमंतागह्रदाभिद पुरवरं श्रीभेदपाटरवनो"॥

"The fact of Bappa's Brahmanic origin was so commonly believed that even Kumbha in his commentary of Gita Govinda has not hesitated to call Bappa Brahman. Right from the 7th century A.D. to our own days Bappa's Brahmanic origin has been a popular fact. Samoli inscription of 646 [34] A.D., Aitpur inscription of 977 [35] A.D., Chatsu inscription of 10th century [36] A.D. Rasiyaki Chhatri inscription of V.S. 1331, [37] Raymal inscription of V.S. 1545 [38] snd many others [39] have repeatedly declared Guhilots as of Brahman origin. The same fact has also been mentioned by mediaeval writers like Nensi [40] and Ranchhoda Bhatta. [41]

"The Brahman origin of Bappa was not forgotten as late as the reigning period of Rana Fateh Singh of the 20th century A.D. During his period Maulvi Abdul Farhati in his *Tofa-i-Rajasthan* mentioned in clear terms that the Ranas of Mewar were originally Brahmans. Unfortunately the book was proscribed by the then Government of Mewar. Such attempts of suppressing the true facts suggest that the destruction of the 2nd slab was also a deliberate action of some body who did not like to see such records exist.

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[34] "देवद्विजगुरुजनानंदो श्री श्रीलादित्यो" ॥

[35] "आनंदपुरविनिर्गत विप्रकुलानंदो" ॥

[36] "ब्रह्मक्षत्रान्वितो भर्तृमहो" ॥

[37] "यस्या हागत्य विप्रः स्वपुरदधिमटीवेदि निक्षिपायुगो बापाख्यो वीतरागश्चरणयुग मुपासीत हारीतराशैः" ॥

[38] श्रीमेहपाटभुविनागह्रदे पुरे नूद्राप्यो द्विजः" ॥

[39] Ekalinga Mahatmya Canto 10, V.V. 12-13 —
"हारीताप्पे गमत्स्वर्णबाप्पा राजा बभूवहा।
क्षात्रेण कर्षणा पृद्धां शशास सः द्विजोत्तमः" ॥

[40] आह मूल उत्पत्ति ब्रह्मप्रिण खत्रेजाणा" ॥

[41] तस्य शिष्यो भवद्बाप्प्य तस्याज्ञातः प्रसाद्दतः" ॥
"अगस्त्यशास्त्यं प्रवभूव बाप्पः" ॥

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The time of the Mahabharata War.

On account of the injury thus contemplated by the European orientalists to the ancient history of India, most of the inscriptions of the ancient rulers of Bharat have been destroyed by them and are therefore not available to us. We are able to learn from the solitary exception of the inscription recording a gift deed by Janamejaya, which somehow escaped the attention of these alien scholars and by some mistake or oversight of theirs came to be published in the Indian Antiquary, "that Emperor Janamejaya crowned in Kali 60, published this inscription in the 29th year of his reign." Parikshit, the father of Janamejaya reigned for 60 years and died on account of a serpent bite, when his son succeeded him to the throne. So it is clear, Parikshit, the grandson of Arjuna, was crowned in the year Kali 1. The Puranas, the epics, treatises on scientific subjects like Astronomy, all declare that Kali commenced on the day of the Niryana of Sir Krishna. Even the European Orientalists such as Gen. Cunningham, Sir William Jones, Dr. Wilson, Dr. Fleet, Dr. Buhler, Dr. Stein, Dr. Hultzsch have all come to the conclusion, after elaborate enquiries, that the Kali era commenced at 2hr. 27'-30" on the 20th of Feb. in the year 3102 B.C. and that Kali 1 corresponds to 3101 B. C. So in Kali 1 or B.C. 3101, when he learnt of the Niryana of Sri Krishna, after he had reigned for 36 years as emperor of Bharat, after his great victory in the Mahabharata war, Yudhishtira placed his grandson Parikshit on the throne and started with his five renowned brothers and their consort Draupadi on a pilgrimage to the sacred rivers and holy places of the land. So we many deduce the date of the coronation of Yudhishtira, and hence the date of the Mahabharata war, to be 36 years before Kali of 3102 B.C., i.e. B.C. 3138, according to this inscription. So the European orientalists and their disciples are now regretting the publication of the text of this inscription in the Indian Antiquary and attempting propaganda now that it is a spurious inscription. Our Indian historical scholars, their disciples, are also

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repeating this denunciation of the inscription as spurious. Even by this attitude with regard to this inscription we may safely infer that they had suppressed or destroyed every such inscription that might have been previously discovered, if they had found it disproving their own chronological determinations with regard to the events of the history of ancient India.

2. The Aihole inscription.

An inscription has been discovered in the temple of Siva in the village of Iballi in the Dharwar district, recording a gift deed. The date of the inscription is mentioned in it as 3735 years after the Mahabharata war or 556 years of the Saka era, (=634 A.D.). The inscription is by Pulakesin II. The text has been published in the Indian Antiquary Vol. V pp. 67-71. The same has again been published in No 34 of the Kavya Mala series, as the 16th document, with the title "the stone inscription (शिलालेखः) of Sri Pulakesi of the Chalukya dynasty, (Vide Prachina lekha Mala (16th शिलालेखः), pt. I, pp. 68-72. The author has examined with the kind help of Sri Rallabhandi Subbarao Pantulu, Retired History Professor in the Govt. Arts college, Rajahmundry, and Honorary Secretary of the Andhra Historical Research Society, the text published in the Indian Antiquary as well as the photographic copy of the inscription itself which are reproduced below:-

"त्रिंशत्सु त्रिसहस्रेषु भारता दाहवादितः ।
सप्ताब्दशतयुक्तेषु शतेष्वब्देषु पंचसु ।
पंचाशत्सु कलौ काले षट्सु पंचशतासु च ।
समासु समतीतासु शकानामपि भूभुजाम् " ॥

This has been published in the Prachina lekha Mala with a little alteration in the 2nd line.

The text of the inscription should read, when arranged in the prose order;—

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Bhaarataa daahavaaditah, Kalau Kaale, Trimsatsu trisahasreshu + saptaabda sata yukteshu + Sateshu Abdeshu panchasu panchaasatsu + shatsu + panchasataasucha, samaasu samatitaasu sakaanaamapi bhuubhujaam."
and when rendered into English:—

(37 years elapsed) after the Mahabharata war (up to the beginning of the Kali 1st year) and in Kali 30+3000+700 +500=4230, and after 50+6+500=556 years after (the destruction of) the Saka kings.

But this reading cannot yield any cogent meaning. So a mistake is inferred in the carving of the letters of the inscription and two alterations have been suggested and incorporated in the translation and in the text as published in the Praachina lekha Maala,

1. "*Saptabda*" is altered into "*satabda*" and
2. "*Sateshu*" into "*Gateshu.*"

with these alterations the inscription is made to yield the following meaning.

3135 after Kali or 556 after the Saka kings,
According to this reading of the text:

Since 556 of the Saka era is equal to 634 A.D., 3135 of Kali=556 of Saka era or 634 A.D.; Kali 1 is 3135−634= 2501, and the Mahabharata war is located in 2538 B.C.

This does not tally with any determination of any school of historians of Ancient India, eastern or western, ancient or modern.

So we suggest that two alterations are unnecessary. One, the second of "*Sateshu*" into "*gateshu*" is enough. Then the inscription means that 37+(30+3000+700+5)−(50 +6+500)=37+3735−3772 after the Bharata war minus 556 of Saka era or 634 A.D. therefore the year of the Mahaharata war=3772−634=3138 B. C. which tallies with our determination based on other indisputable historical and inscriptional evidence.

The expression 'Sakanamapi Bhubhujam' (शकानामपिभूभुजां in the inscription has been interperted by modern Indian

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historians, as from the time coronotion of the Saka princes.' That is not correct. The expression is to be interpreted not as we please but according to the traditional usage in the country. Kalidasa has explained the expression thus in his 'Joyotirvidabharana Chapter X, verse 109:—

"निहंति यो भूतलमंडले शकान् ।
स पंचकोट्यब्जदळप्रमान् कलौ ।
स राजपुत्रः शककारको भवे ।
न्नृपाधिराजो ह्युत शाककर्तृहा " ॥

(Jyot. Ch. X. 109)

It means "who-ever kills the Sakas in large numbers would be called a "Saka Kaaraka", an emperor, and founder of a new era, ousting the previous era."

Salivahana who destroyed large numbers of the Mlechchas, the Sakas, and Protected the country, became the founder of an era after his name in Kali 3179 (A.D. 78), and emperor of Bharat. After the founding of his era, the vogue of the era of his grand-father, emperor Vikrama diminished.

Beginning of the Salivahana era.	Kali	3179 or	78 A.D.
Time elapsed in the Saka era (Salivahana Era)		556	556
	"	3735	634 A.D
	less	3101	B.C.
		634	A.D.

This inscription had been discovered in 1880 A.D. But this date 3138. B.C. has not been used all these years in our history as the sheet anchor of Ancient Hindu Chronology.

Dr. Fleet's translation of the inscription in the Indian Antiquary Vol V, p. 73 is as follows.

"***Three thousand seven hundred and thirty years having elapsed since the war of the Bharatas*** and (three thousand) five hundred and fifty years having elapsed in the Kali Age and ***five hundred and six years***

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of the Saka kings having elapsed, this stone temple of Jinendra, the abode of glory, was constructed by the order of the learned Ravikirti etc. etc." This rendering also does not hold good.

It is clearly revealed in this inscription that after the Mahabharata war, by the year Saka 556 (=634 A.D.) 3772 years and after Kali 3735 years had elspsed, i.e. the year of the Mahabharata war is 3772–634=3138 B.C. and the Ist year of the Kali era is 3735–634=3101 B. C.

Even after such clear inscriptional evidence has been available, to locate the date of the Bharata war in 3138 B.C., in exact conformity with the evidence of the Puranas that modern historians should ignore it all and persist in holding and propagating, even to this day, the erroneous view, foisted upon us by interested and prejudiced European orientalists., that the Bharata war took place in 1500 B. C., is significant and disgraceful. Even in the history published in volumes by the Bharatiya Vidya Bhavan, under the general editorship of Dr. Munshi, the date of the Mahabharata war is given as 1500 B.C. If these modern historians have real faith in the inscriptions as they vociferously profess' they should now change the views they had held previously, in view of the inscriptional evidence advanced sbove, and endeavour to reconstruct the ancient history of Bharat from 3138 B.C., according to the Puranas. The true histories of Magadha, Kashmir, and Nepal, available in the Puranas and other indigenous literature of ancient times, proclaim unequivocally and with one voice, that the Bharata war took place 36 years before Kali (of 3102 B.C.) or in 3138 B.C. Inscriptional evidence in support of the determination is now available. The puranas give us ample information of the lists of kings and their reigns in regular and unbroken succession from the time of the Mahabharata war. But these modern historical scholars still proceed, in their historical researches and historical writings and text-books of history, on the basis of the contemporaneity

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of Alexander the Great and Maurya Chandragupta, obviously a wrong and baseless assumption. What could be the reason or explanation for such strange behaviour? Their vaunted respect for inscriptional evidence is not genuine; but they cry hoarse over it only when it suits their convenience, and when such evidence is forthcoming in favour of their own biassed conclusions and hypotheses; and now that the inscriptions advanced above go contrary to their predilections they have no scruples to ignore them or challenge their validity, without proof or argument.

The aim of these modern historians of India, as the aim of their masters the European orientalists, is only to reduce the antiquity and range of ancient Indian History as far as possible and not to ascer- tain or recognise the truth that the civilization and culture of Bharat can claim a history of over 5000 years. They would derive immense satisfaction if they are able to assert that Indian culture did not exist before 650 B.C. This is understandable on the part of European historical scholars but absurd, inexplicable and reprehensible in Indians and betokens intellectual slavery. It is mainly due to their ignorance mostly, and lack of proficiency certainly in Sanskrit, the cultural language of the country. No doubt some of them exhibit a rare independence of sprit and intellectual integrity, to ascertain, or atleast see when shown, and proclaim, or atleast stand by, the truth. A few historical scholars have recognised the truth in our positions and boldly advocated the reconstruction of ancient Indian History on the true foundations of the date of the Mahabharatha war in 3138 B.C. the indigenous eras of the country and the authenticity and authority of our Puranas, Epics and other indigenous literature for historical purposes. Many of the leading newspapers and journals in the country, also have been more forward and generous to our views. The gratitude of the nation is due to all such lovers of truth and the dignity and prestige of our culture and country. But on the whole there is a premium, in the world of historical research in

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India at present, on the blind and unquestioning acceptance of the current histories of ancient India, based on the wrong chronological determinations of the European Orientalists of the last 2 or 3 centuries of foreign rule.

In addition to the above two inscriptions, there are several other inscriptions, which reckon time from the Mahabharatha war.

3. Grants in the Gupta era (Vide Fleet C. II. No. 120, 124,129,134.139).

4. Buchanan mentions an inscription, in the temple of MadhuKeswara at *Banavasi*, North Canara, dated the 168th year of the Yudhisshtira era, (which commenced in the year of the Bharata War), i.e. 3138−168=2970 B.C.

Other inscriptions at Belgaum in Mysore are dated in the reign of Yudhishtira (Vide Journey through Mysore, Canara and Malabar, by Dr. Fleet Vol III pp. 231,411.)

The author assures historical scholars, that he will feel obliged and grateful to any of them that may choose to reply in writing to his arguments and conclusions based on archaeological, and historical findings and several other kinds of research. Our endeavour in all these writings is to ascertain and proclaim and establish the truth in forcible terms, and not to condemn or criticise others, needlessly.

Attitude of the Government

Since the Government of our independant Indian Republic is run on the lines laid down by the administration during the British overlordship, and since historical scholars, educated and trained in the methods of investigation and research prevailing in the colleges and universities established and administered by the British, constitute the advisory historical committees and commissions, and their advice is accepted and held authoritative by the Government in its educational department, the false histories constructed by the European Orientalists alone are prescribed as text books for study by our youngsters in schools, colleges and universities. Hence, their positions and arguments continue to gain

credence and strength and there is little scope for the true history of Bharat to be reconstructed endeavours for that consummation in the right direction to receive the encouragement they deserve.

Modern historical scholars, even the Indians among them, with M. A., and Ph. D., and other research degrees to their credit are out of touch with the Puranas and other indigenous historical writings and consequently carry on with unquestioned and unquestioning faith in the false history they have learnt at schools and colleges. They are disinclined and reluctant to consider any argument which questions the socalled "Fundamentals of Historical Research." They do not care or condescend to offer any reply or attempt any discussion on the questions raised. The exponents of unorthodox views are unable to find a hearing, for their arguments, among the modern historical scholars in the country at their conferences, or members of the advisory historical committes and commissions of the Government. If the Government of Independent Bharat is really earnest in its endeavour to ascertain and establish the true ancient history of the culture and civilisation of this glorious land, it has to invite and assemble at one place all the historical scholars in the country representing the different schools of thought among them, get their positions, arguments and writings examined by a competent and dispassionate authority, select and patronise such writings as conform to the traditions and genius of the country and lay the true foundations and complete the entire superstructure of the history of Bharat.

Some Alleged revolutionary dates.

Some of the modern historical scholars express their surprise at the date of 1807 B.C,, assigned in the puranas for the Niryana of Buddha, denounce it as revolutionary of the current notions of accepted history and therefore reject it as unacceptable. They are not aware of, and alive to, the manner and extent to which European orientalists have

revolutionised the entire ancient history of our country by pushing forward the chronological determinations available in the puranas and thus reducing the antiquity of our history. To restore the events to their original and true dates cannot constitute revolution but restoration to the natural condition of a revolutionised situation, correction of errors, and reparation for damage inflicted.

It is possible to evolve a connected and complete account of the history of Bharat relying exclusively on the puranas and epics, without any reference to the evidence of inscriptions, coins etc., but it is clearly impossible to evolve such a history relying exclusively upon inscriptions, coins etc., without drawing on the information available in the puranas etc. So the history based on the puranas etc. can alone be true; because truth is independent and self sufficient, persisting in past present and future and falsehood is always dependent, transient, a mirage; an illusion. Inscriptions were not intended to enable a reconstruction of the history in later times. They were meant to record the victory or gift charity or endowment of a king; whereas the puranas were specifically intended to preserve and pass on a record of the events of importance to the succeeding generations. So to attempt a history of the country without reliance on the validity and authority of the puranas is vain.

We are now eoncerned, in this contex, with the inscriptions that reveal the antiquity of Bharat and hence we have referred to only such inscriptions. Inscriptions relating to the centuries after Christ have been published in large numbers in recent times. But there is no need to refer to them or enquire into them now,

Doubts cleared.

Some friends have raised, for clearing the possible doubts among readers,. We reproduce their doubts or questions along with our replies, for the benefit of the readers.

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Question :—The author does not attach much importance to the value of archaeological and epigraphic evidence in the study of our past. Yet, the magnificent reconstruction of the histories of Egypt, Babylon, Assyria and other ancient lands could not have been possible without the painstaking work of a legion of archaeologists and what is true of those lands is equally true of India.

Reply :—It is obvious that those, who complain that the author does not attach due importance to archaeological and epigraphic evidence, have not gone through his volumes in detail and carefully. In his history of Nepal, he has dealt with Nos. 12, 13, 14 of the inscriptions of Sivadeva varma, pointed out how Dr. Buhler has misinterpreted them, proved the injury perpetrated, resulting from the alterations and misinterpretations published by him, explained how determinations have after all disproved his own positions and arguments, and by systematic and accurate calculation proved that the dates in the inscriptions published by Dr. Buhler tallied with and thus served to verify the correctness of the dates given in the Nepala Raja Vamsavali. This has already been explained in the previous pages of this volume. (Refer also to the author's Chronology of Nepal History reconstructed pp. 34-39)

Unable to detect the damage perpetrated by the European orientalists in rendering the contents of the inscriptions, in interpreting them and in applying them, our modern Indian historians have taken on trust the verdict of these European orientalists that inscriptions constitute a safe guide in historical research, and imagine that the inscriptions help to reconstruct the history of ancient Bharat. In the inscriptions of the period after the 8th century A. D., the dates are usually given in the years of the Salivahana era. In some they are noted as "Salivahana Saka years" and in some as "Saka years". From early times 'Saka years' has been used in the country for 'Salivahana Saka years'. Interpreting the word Sake (=in the Saka) to mean in the time or reign of the Saka kings, and alleging that Salivahana Saka was in

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vogue in the country since the eighth and ninth centuries A.D., and that it is the era of the Saka kings, and that it was named by our writers as Salivahana era, the European orientalists have explained away and denied the very existence of emperor Salivahana. We have already explained in the previous pages of this volume how the expression 'Saka' came to be used for the era founded by any king of Bharat who defeated and destroyed the foreign Sakas, acquired emperorship by establishing his overlordship over the rulers of all parts of the country and became a 'Sakakaraka' by founding an era of his own, which consequently ousted from currency the era in use till then, according to the definition given by Kalidasa in his Jyotirvidabharana (10-109). In the inscriptions of the period extending from the founding of the Salivahana era down to the 8th century A. D., the dates are given in Salivahana Saka or Saka (which meant the same). But of these, such in which the expression 'Salivahana' was specifically used must have been destroyed, and only such in which 'Saka' has been used in the dates have been preserved for our benefit. And now on the basis of these inscriptions, it is argued by them that from the beginning there was nothing like a Salivahana Saka in use, Saka means some Saka prince, the founder of the era must have been Kanishka or some other Saka prince, there never was a historical king of the name Salivahana, that the Saka era was gradually changed in use into the Salivahana Saka era. The true history of Salivahana and Vikramarka is given in the 7th chapter of "The chronology of Ancient Hindu History, part I."

An elaborate discussion is available in pp. 117 to 155 of the author's 'Plot in Indian Chronology' explaining how Asoka's inscriptions and other inscriptions have been misinterpreted with a view to, and with the result of, the distortion of our ancient history.

It is our contention that inscriptions have not been used by these European orientalists and their Indian disciples for ascertaining the true history of ancient Bharat, some

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of them are suppressed and destroyed, and some of them published with misinterpretation for the sole purpose of reducing the antiquity of the history of Bharat. Enough has been said on this subject already.

In addition to the genuine inscriptions discovered in the country, much attention has been bestowed by these scholars on some obviously forged inscriptions. We have dealt with them in detail in pp 74-87 of our 'Kashmir history Reconstructed.'

In addition to the mischief perpetrated through misreading, misinterpretation, and misapplication, of coins inscriptions, and accounts of foreign travellers and visitors, in their unholy endeavours to reduce the antiquity of the ancient history of Bharat, these European orientalists have discovered a new composition with the caption 'Yugapurana,' which is capable of interpretation such as to lend support to their false positions and absurd arguments, and professing that it was discovered recently in 1864 by Dr. Kern, and alleging that it constitutes the last chapter of an astronomical treatise, the well-known Garga Samhita, deemed extinct and lost all these years, and claiming authenticity and authority for it as a valid historical document, they have attempted to justify the false history of ancient India, constructed by themselves. A note on the contents of the composition, the socalled Yugapurana, the interpretation of it, and the comments on it, by the modern historical scholars, and the author's critical examination of it under the caption 'Critical study' have all been published in an Appendix to his volume "Age of Buddha, Milinda and Amtiyoka". A reference to the discussion will convince the reader that this author is not indifferent or hostile to the use of inscriptions as such for purposes of historical research. But he contends that all the inscriptions bearing on ancient Indian history and their renderings available to us in the publications of the European orientalists and their Indian disciples should not be taken as genuine and correct without careful and dispassionate examination, and they should be deciphered and

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interpreted by competent, fair-minded and disinterested historical scholars of the land, and several of the inscriptions now accepted as genuine and authoritative, and the methods of procedure adopted with regard to them, are liable to charges of misreading or wrong deciphering, and rendering, misinterpretation, misapplication etc, which we have detected as a result of elaborate and critical study and research. Genuine inscriptions correctly deciphered and fairly interpreted, if any, are acceptable to the author as authoritative evidence. He has already explained the mistakes committed by Dr. Buhler in some of the inscriptions, interpreted them properly in his own way and reconciled their contents with the corresponding accounts in the ancient historical writings of the land, in the previous pages of this very volume. He believes that genuine inscriptions of the ancient rulers of the land etc., correctly deciphered and fairly interpreted could never be contrary to, or inconsistent with, the accounts in the puranas and other historical writings of the country. These accounts in the puranas were the work of scholars of ancient times, based on the historical writings by their ancients, available to them, and not, as frequently alleged by the modern scholars, hostile to them or bent on discounting their value, merely on the traditional information passed on from generation to generation.

Now, for the second point in the objection raised, of analogy with other ancient lands: "when the histories of other ancient lands like Egypt, Babylonia, and Assyria, reconstructed by modern historical research, mainly on the basis of the inscriptions, coins etc., discovered in the lands, are accepted as true and correct, why should we not expect a similar result in the case of the history of ancient India also, that we should rely mainly on the inscriptions etc., discovered in this country?"

There are not many inscriptions relating to the cultures of Egypt or Babylonia. The historical writings based on a correct deciphering and fair interpretation of these inscriptions are not considerable. It is clearly an exaggeration to say

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that the ancient histories of their countries are altogether based on the inscriptions. Further, we cannot take it for granted that the histories of those countries, such as they are, based to some extent on the evidence of inscriptions relating to ancient times, are altogether true and correct. Moreover the civilisations of Babylonia, Assyria and Egypt together with the races that peopled the lands in ancient times and developed them, perished and disappeared by the 5th century B.C. So there was no alternative for reconstructing the history of their cultures and civilisations than to rely upon such inscriptions of ancient times as were available and the writings of Herodotus and other Greek historians of the 5th century B.C., which were themselves built up on vague information. In their case there are no genuine historical writings of the people, of the ancient times, with which to compare and verify the histories thus somehow reconstructed. So there is no proof whether these inscriptions have been correctly deciphered and fairly interpreted. Even with regard to these extinct civilisations, the main endeavour of the researchers has been to show that their histories did not extend backwards beyond 2000 B.C., the time of the beginning of God's creation according to the account given in the Bible. Those histories have been adjusted within the limits set by this Biblical account of creation. There is no possibility of questioning, and no one to question, the correctness of the information recorded in the histories, or the validity of the authority behind it. These races have perished altogether and disappeared from the surface of the earth. If any descendents of the people, who inhabited the lands in ancient times, are extant, they must have been such as had given up their traditional culture, names and customs and practices and adopted the Muhammadan religion. The adoption of the Muhammadan religion meant the renunciation and the destruction, with their 'own hands, of their inherited culture and civilisation, and belief in the doctrine that the Holy Quran is the basis of every thing. So the modern Egyptians, none among them, are interested in the

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history of the ancient Egyptian civilisation, to care for the truth, or question the accuracy, of the information given by the European orientalists in their ancient histories of these countries; much less are any earlier indigenous historical compositions, relating to the ancient times, available in those countries. So it is too much to assert that these histories have been verified and accepted as correct. They are historical compositions of a kind, based on a good deal of conjecture, hypothesis and imaginative reconstruction, accepted and adopted for want of anything better. They cannot be considered histories properly and it is not fair to compare them with the ancient history of Bharat.

In the case of Bharat, the Hindu race is still alive, maintaining in unbroken continuity, so far as the vast majority of the people are concerned, the culture, civilisation, religion and traditions and customs; from times immemorial, down to the present day, to question the accuracy and protest against the injury and insult to our national dignity and honour, of the history of the early times of our civilisation, foisted upon us by the European orientalists with the authority and prestige of a ruling race, while we were in subjection, and based upon their own arbitrary and wrong, interpretations of the evidence of inscriptions, coins, pieces of pottery, bones, Seals, and ruins of structures embedded in the earth; we have still with us luckily magnificient literary and historical compositions of distinct categories giving us a consistent, continuous and detailed account of the history of our culture and civilisation, from the very ancient times and extending over crores of years. There should be no surprise if we find numerous blunders of a great variety when the ancient history of a living nation is reconstructed, in their own way and for their own purposes, by foreigners. Now there are many scholars of repute who declare the current histories of ancient Bharat, based on the researches of the European orientalists and their uncritical Indian disciples, as full of blunders and altogether unacceptable and such protests have been raised from time

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to time ever since the unnatural process of the reconstruction of our history by foreign scholars began. The Late Mr. K.T. Telang M.A.L.L.B, a cool-headed and dispassionate research scholar observes as follows in 1875 A.D.. in his "Bhagavatgita" translated into English blank verse;

"And now, I trust, I may allow myself here one general remark, suggested not merely by Dr. Lorinser's essay, but by various writings of the most celebrated Sanskrit scholars of Europe. It appears to me that in these days, there has set in a powerful tendency in Europe, to set down individual work and classes of works of our ancient Sanskrit literature to as late a date as possible."

;....."Nevertheless, there can be little doubt that the above deliverances of Prof. Max-Muller, put into words a feeling, entertained more or less vaguely, more 'or less consciously, by the vast majority of the European scholars. Yet, I submit with all respect; but with very great confidence that they betray a frame of mind which is the reverse of scientific." "But, "What right", it may be asked, with all deference to the learned Professor, "***what right has he to express or to feel 'Likings' and 'Satisfactions'*** regarding one explanation, more than another"? (p. CXVIII).

And again, Mr. Telang adds, "It appears to me, I confess, that ***it is these 'likings' and 'satisfactions' and 'foregone conclusions'***, lying in the background of most of the logical artillery which European scholars have brought ***to bear upon the chronology of our ancient literature, it is this that is temporarily doing damage to its antiquity. These foregone conclusions easily throw these scholars into the frame of mind, in which, to borrow the terse vigour of Chillingworth's language, 'they dream what they desire and believe their own dreams.'*** And it is against this frame of mind, and against the often 'Moist light' of European Sanskrit scholarship of which it is the source, that I

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feel bound to lodge my humble but very emphatic protest on the present occasion. (p. CXIX)

"I cannot". *Mr. Telaug further observes, "leave this topic without entering an emphatic protest against the perfectly arbitrary method of fixing dates,* in the history of Sanskrit literature."

"Not only are hypotheses formed on the weakest possible collection of facts, but upon such hypotheses further superstructures of speculation are raised. And when that is done, the essential weakness of the base is often effectually kept out of view. By such methods, the whole of Sanskrit literature, or nearly the whole of it, is being shown to be much more recent than it has hitherto been thought." (pp. XXXI and XXXII)

This protest of Mr. Telang was uttered even at the time prof Max-Muller came out with his determination of the beginning of Sanskrit literature (The Vedic period) in 1200 B. C. or 1000 B. C.

It was in 1859 that Max-Muller declared that as there was no other source for exact chronology of the history of ancient India, the contemporaneity of Alexander the Great and Chandragupta Maurya, had to be taken as the sheet-anchor of Indian chronology for the purpose of reconstructing the ancient history of India:—

"There is but one means through which the history of India can be connected with that of Greece, and its chronology reduced to its proper limits. Although we look in vain in the literature of the Brahmans or Buddhists for any allusion to Alexander's conquest, and although it is impossible to indentify any of the historical events, related by Alexander's companions, with the historical traditions of India. One name has fortunately been preserved by classical writers who describe the events immediately following Alexander's conquest, to form a connecting link between the

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history of the East and the West. This is the name of Sandrocottus or Sandrocyptus, the Sanskrit Chandragupta" (Max-Muller's, 'Ancient Sanskrit Literature, Allahabad edition pp. 141-143)

For the correctness of the contemporaneity of Alexander the Great and Chandragupta Maurya, thus made the sheet-anchor of Indian chronology, the alleged authorities were the Greek historians, who accompanied Alexander during his invasion of India.

But even according to Max-muller, the writings of these Greek historians who had actually accompanied Alexander were lost very soon and the later historians of Greece of the 4th, 5th, and 6th century after the events, had gathered the information available in the form of tradition handed down from generation to generation and built up, on the basis of such vague and scanty material, and with the use of a good deal of plausible conjecture and imagination of their own, connected accounts of the conquests of Alexander. It was these writings of the later historians, and not the writings of the eye witnesses, the Greek historians, who actually accompanied Alexander, that form the source and authority for the European orientalists like Max-Muller, for their hypothesis of the contemporaneity of Alexander the Great and Chandragupta Maurya which has been made by them the sheet-anchor of Indian Chronology.

"We learn from classical writers, Justin (500 A. D.), Arrian (200 A.D.), Diodorus Siculus (100 A.D.), Strabo (60 B.C.-19 A.D.), Quintius Curtius (A,D. 100) and Plutarch (100 A.D.), that in Alexander's time, there was on the Ganges a powerful king of the name of Xandrames, and soon after, there by, Sandrocottus or Sandrocyptus." (Vide, "History of Ancient Sanskrit Literature by prof Max-Muller, Allahabad Edition, pp. 141-143, and pp. 3-8 of the same book Ed. 1859 A. D.)

The historians, whose writings constitute the authorities for the sheet-anchor of Indian chronology for the European Orientalists, had no direct knowledge of Alexander the

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Great or of his conquest of India; but they belonged to 3 or 4 or 5 centuries after Alexander, and had attempted a reconstruction of an account of Alexander's invasions on the basis of such meterial and information as was available to them. Even in their writings the names of the Indian princes mentioned as contemporaries of Alexander were Xandrames Sandrocottus and Sandrocyptus. It was Prof. Max-Muller and his peers that ignored the name Xandrames and Sandrocyptus, and recognised the name of Chandra-gupta in the Grecianised form Sandrocottus, and identified this Chandragupta as the founder of the Maurya dynasty of Magadha, mentioned in the Puranas, and then made this conjectured contemporaneity of Alexander the Great and Maurya Chandragupta the historic Indian Emperor, the basis of Indian Chronology, and thus vitiated and distorted the entire chronology of ancient Indian history.

Even at that time, as soon as Max-Muller came out with his identification of Sandrocottus as Chandragupta Maurya, Mr. M. Troyer another historical scholar, himself a European orientalist, raised an objection and declared that the contemporary of Alexander was Gupta-Chandragupta and not the Maurya Emperor and conveyed his opinion to Prof. Max-Muller. (Prof Max-Muller himself observes thus in his history of ancient Sanskrit Literature pp 141-143 of the Allahabad Ed.

"Although other scholars, and particularly M.Troyer, in his edition of Rajatarangini, have raised objections, we shall see that the evidence in favour of the identity of Chandragupta and Sandrocyptus is such as to admit of no reasonable doubt."

So Max-Muller himself admits that not only Mr. Troyer but several other historical scholars among his contemporaries had expressed disagreement with him in his opinion with regard to the Indian contemporary of Alexander and his chronological determination was based on his own arbitrary opinion. Further, he explains clerly and frankly the motive

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which induced him to stick to his opinion doggedly, in spite of the objections to it, to be, to reduce the antiquity of ancient Indian history. to bring it more or less within the chronological range of ancient Greek History. "There is but one means through which the history of India can be connected with that of Greece and its (India's) chronology, can be reduced to its proper limits." Max-Muller's, 'Ancient Sanskrit Literature, Allahabad edition (p.p. 141-143.)

Till Prof. Max-Muller declared this clue to his opinion and determination, all the time from 1778 (when the conjecture was first announced in 1859 A.D.) the other European orientalists like Sir William Jones, Dr. Wilford, Dr. Lassan and Dr. Wilson did not venture to reconstruct the history of ancient India on the basis of this so-called sheet-anchor. Till then they had been content with publishing their researches in Ancient Indian History in essays in the Royal Asiatic Society Journal, and other such journals, but never attempted a regular history of India. It was only after this basic chronological determination had been stamped with the authority of the great philological scholar, prof. Max--Muller, that several so-called histories of India came to be attempted by the European orientalists on the basis of this contemporaneity of Alexander and Chandragupta Maurya, erroneous and known to be open to question to some of them atleast, but so very agreeable to all of them.

Max-Muller had frankly published the weakness in his chronological determination and the motive behind his sticking to it and lending the prestige of his authority to it. Perhaps he did not expect the Indian historical scholars of his and later times to be incapable of discovering the truth which lay so clearly on the surface for any one to see if he wanted. He had confessed the error which he was obliged to propagate on account of the pressure of christian missionaries and historians, who were anxious to preserve the plausibility of, the account of creation given in the Bible.

He must have hoped, that at least in course of time Hindus would discover and rectify the error, and reconstruct

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the true and correct history of their ancient culture, Otherwise he would not, friend and admirer of their ancient literature and culture of India as he was, have been a party if he could help it, to such irreparable harm to the history of Bharat.

It was on account of the pressure brought to bear upon him by the European historians of the 19th century. who were endeavouring to reduce the antiquity of the histories of all the older nations, to bring them all into comformity with the account in the Bible, of the origin of man in 4004 B.C., that the great Savant Prof. Max-Muller. with a view to reduce the antiquity of Bharat also, lent the prestige of his opinion to the identification of Chandragupta Maurya with the Sandrocottus mentioned by the Greek historians who accompanied Alexandor when he invaded India, and the contemporaneity of the Mauryan Emperor of 1534 B.C. with Alexander in 324 B.C. On the basis of this identification and determination, the European historians of ancient India, bent upon distorting the entire history of ancient Bharat despising and rejecting the historical writings of importance and authority like the Puranas, favoured the fictitious accounts in literary works and dubious statements in other compositions like the Kathasarithsagara, Lilavati, and Mudra Rakshasa, with too much of attention and respect, which they do not deserve at the hands of historians, and managed to produce such an altogether despicable variety of historical (socalled) writings with regard to the ancient history of Bharat, that Prof. Max-Muller himself felt disgusted with them and their methods. The words in which he had expressed his resentment are given below. But it is the misfortune of our country that even now, the faith of our Indian historical scholars in the integrity of the European Orientalists, and the value of their researches in Ancient Indian history, is not shaken in the least. Unless we shake off our implicit faith in the integrity of those European orientalists, and the truth and accuracy of their findings, and the validity of their methods and conclusions, we cannot free ourselves from

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the meshes in which they have compassed our intellectual slavery, to our everlasting shame and injury.

Prof Max-Muller expressed his resentment in the following memorable words.

"Men who possessed the true faculty of an historian, like Niebuhr, have abstained from passing sentence on the history of a nation whose literature had only just been recovered, and had not yet passed through the ordeal of philological criticism... ... ...

"Other historians, however, thought they could do what Niebuhr had left undone, and after perusing some poems of Kalidasa, some fables of Hithopadesa, some verses of Anandalahari of the mystic poetry ef the Bhagavat-Gita, they gave, with the aid of Megesthenes and appolonus of *Tyana* a so-called ***historical account of the Indian Nation*** without being aware that they were using as contemporary witnesses authors as distant as Dante and Virgil. ***No nation has in this respect been more unjustly treated than the Indian. Not only have general conclusions been drawn from the most scanty materials but the most questionable and spurious authorities have been employed without the least historical investigation***".

(Quoted by M.Krishmachariar in his History of Classical Sanskrit Literature. P.P. LXXXIV & LXXXV).

"It is certainly surprising to find that the net result of all the critical labours pertaining to Indian subjects of this kind, for at least the past 100 years, has been more or less the rejection of all important items as useless and irrelevant and the admission of minor ones as essential to form the basis of all the arguments urged forward in reviewing such topics". (***Permanent*** History of BHARATA VARSHA) by K.NARAYANA IYAR, B.A., Superintendent, The Maharaja School of Arts, TRIVANDRUM.

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The attempt of Mr. Troyer and other historians of his school of thought to stand up aganist the wrong determination of the date of Chandra-gupta Maurya's coronation proved a failure on account of the weight of the authority of Max-Muller's opinion in favour of it.

Later Mr. Kuppaiah, an Andhra pleader in his "Ancient Indian History" expressed his disagreement with the so-called sheet anchor of the chronology of Ancient Indian History according to the orientalists, the contemporaniety of Alexander and Candragupta Maurya, explained his objections to the hypothesis and the weakness in it. This attempt also proved fruitless.

Later still, in 1915, Sri T.S. Narayana Sastry B.A. B.L., an Advocate of the Madras High Court, in his "Age of Sankara", showed the error in the theory of the contemporanety of Alexander the Great and Chandragupta Maurya, proved by various arguments that the date of the Mahabharata war was 3138 B.C., and given the times of the various kings of Bharat down from 3138 B.C.

Recently Sri Nadimpalli Jagannadharao B.A., B.L, an advocate of Narasaraopet in his 'Andhra Empire' and 'the Age of the Mahabharata War' has expressed himself strongly on these matters. Sri A. Somayajulu of Dhavaleswaram, in the history on which he is still engaged, has also pointed out the fallacies and mistakes in the current accepted history of ancient India.

After these pioneers in this field of national service, the author of this volume has been pointing out, in detail and with authorities for his arguments and conclusions, the several mistakes and offences committed by the European orientalists and their Indian disciples, in their historical researches relating to the ancient history of India, and advanced his own corrections of the same through his numerous publications of the 'Arya Vijnana Series' and worked out in his own way a true, complete and consistent history of Bharat. He has been devoting, for several years past, all his energy, talent, time

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and money, to bring about an appreciation of the injury to our national dignity and self-respect, and to the glory of our ancient culture and civilisation, by the European Orientalists and their disciples in India, and the realisation of the need for the reconstruction of our history on proper lines, and contributed considerably towards the consummation of that goal, the last gift perhaps of his to the country, in this direction, being the present Volnme, the 24th in the series. The need is clear and imperative for forming an association or society, of patriotic men endowed with the necessary scholarship, talent, intellectual integrity, temper and character and independent spirit and other desirable qualities, to undertake the reconstruction afresh, of the true history of our ancient land and its glorious culture and civilisation. The author has gathered the necessary material for the purpose and bequeathed it all to posterity. The realisation of the goal rests on the people.

The author is aged 72. In view of his age, Physical and mental health and other adverse circumstances, this is very likely the last publication of his. He takes this opportunity to take leave of his readers therefore with his best wishes for the success of his work entrusted to them and the hope of enjoying his well earned rest.

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HISTORICAL DISCUSSIONS

The author has published a slender volume with the title "Indian Eras" in the journal of the "Andhra Historical Resuarch Society" of Rajahmundry. Rao Bahadur P.V, Kane, advocate of the Bombay High Court, and ex-president of the Indian History Congress, wrote an essay criticising one portion written about an era in the publication and his criticism was also published later in the same journal. But, when the Honorary secretary of the Research Society, and editor of the Journal, sent the author a copy of the criticism, even before its publication and invited a reply to the criticism, the reply of the author, justifying his own positions, was also published in the same number of the Journal. The arguments on both sides of a controversy enable the readers to grasp the truth and significance of the subject of the controversy very clearly and easily. So, in the hope that the publication of his essay, the criticism of Sri Kane, the author's reply to the same, altogether might enable the readers to see the truth for themselves, the matter relating to the controversy with Rao Bahadur, Kane on 'Varahamihira and his Saka Kala' and another controversy on Ancient Hindu History with Sri. N, Subbarao M.A., Historian and Research worker, of Bangalore, through Sri M.C. Krishnasway Iyyengar M.A., S.A.S., etc of Bangalore etc, are also published in this volume below:—

Discussion on Ancient Hindu History wit h Rao Bahadur P.V. Kane, Ex-President, Indian History Congress, 1953 and 1954, through the "journal of the Andhra Historical Research Society", Rajahmundry Vol XX and XXI pp. 41-43)

VARAHA-MIHIRA AND THE SAKA ERA

By

Rao Bahadur P. V, KANE.

In the Dr. C.Narayan Rao Memorial volume of the Andhra Historical Research Society (Vol XX parts 1-4) a lengthy

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-article is contributed by Sri Kota Venkatachalam of Bezwada on 'Indian Eras' (pp. 39-82). That article is full of most controversial statements and manifest errors. It is not the intention of this brief communication to point out all or most of the errors. Only one or two typical matters will be discussed here. On p. 62 the learned writer refers to a verse in the Brihatsamhita (13.3). That verse states [2] 'The (seven) sages were in the constellation of Magha when king Yudhisthira ruled over the earth; and the time of that king is represented by the Saka-kala (Saka Era) plus 2526 years.' In the preceding verse Varahamihira says that he will declare the motion of the seven sages by deriving it from the doctrine (i. e. Sastra) of Vruddha-Garga.[2] The first mistake of the writer is to hold that verse 13-3 came originally from the Garga Samhita. Really it is Varaha's own verse. Utpala quotes the verse of Vrddha Garga on this point which is in a different metre though the meaning is the same as the first half of 13,3 viz. the sages were in the nakshatra of which the presiding deity is *pitrs* (i.e. Magha) at the time of the interval or junction (*sandhi*) between the Kali and Dvapara Yugas'. The Brhat-samhita (in 13.4) remarks that the seven sages occupy each of the nakshatras for a hundred years. On Chap. 13 of Brhatsamhita (which contains only eleven verses) Utyala quotes eight and a half Anustubh verses. Br. S. 13.3 is not a verse of Vruddha-Garga at all according to the very learned commentary of Utpala (who composed his commentary on Brihajjataka in 966 A.D). Therefore it cannot be argued that the Sakakala mentioned in Br. S. 13.3 is the Sakakala known to Vruddha-Garga. There is absolutely no evidence to show that Vruddha-Garga's verse contained a reference to Saka kala when he dealt with the topic of the motion of the seven sages. Then the learned writer (on p. 64) commits a

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[1] In this communication, the Edition of the Brhat-Samhita with the commentary of Utpala edited by M. M. Sudhakar Dvivedi is relied upon.

[2] Footnotes are printed separately and shown at the end of the article

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mistake in saying that the last quarter of Br. S. 13-3 is 'incomplete' and that it will make a complete sense if the missing word is supplied. I regret to say that the learned writer has furnished hardly any reasons for holding that Varaha's verse is incomplete. The verse (Br. S. 13.3) is metrically complete. It is an Arya of the first type in which the *maatras* in the four quarters are respectively 12, 18, 12, 15, while in an Arya of the Giti type the scheme of *maatras* is 12, 18, 12, 18. If the learned writer thinks that the 4th pada is short by one matra as Vilandi Gopal Aiyer in 'Chronology' of Ancient India' stated (on p. 73), then with great respect for the learned writer in J.A.H.R.S., I would be obliged to say that the writer's knowledge of Sanskrit Metrics is lamentably 'incomplete. The rule laid down by the Chandas--sutra, the Vruttaratnakara and similar works is that at the end of a pada even a short syllable may be held to be long if the metre so requires. The last quarter of Br S. 13.3 'Sakakalastasya rajnas'ca' contains 14 matras as the syllables stand, but if *ca* at the end of the 4th pada is held to be long following the rules of works on metrics, that quarter contains 15 maatraas and is metrically correct and complete. This (to deem that a short syllable at the end of a pada is long when the exigencies of the metre require) is extremely usual with Varahamihira. The very preceding verse (13.2) has 'ca' at the end of the 2nd pada which must be deemed to be long for the Sake of the metre. Vide also the 'ca' at the end of the 4th pada in verses 5 and 8 of Chap. 12. I do not understand what exactly the learned writer means by saying on (p. 64) that if the word 'kalah' be added at the end of the second half (of Br. S. 13) then it will make full sense. The verse (Br. S. 13.3) contains two independent clauses in the two halves of it, viz the constellation of the seven sages was in the Maghas when Yudhisthira ruled over the earth as king and secondly the Sakakala increased by 2526 years represents the time of that king. In the first half of 13.3 and in several other verses of the same chapter (viz verses 7-11) Varaha states in Arya verses Vruddha-Garga's

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views (which were in the Anustubh metre, as the quotations given by Utpala from Vruddha-Garga will show) in his own words and in the second half he states his own view about the time of Yudhisthira. The particle 'ca' is added because the two halves are two independent sentences and the second half comes to this-'Sad-dvika-panca dviyutah Sakakalah tasya rajnah (kalah, understood from the precedins word Sakakalah). Utpala in his comment explain in this way *'tasya ca* Yudhisthirasya ***rajnah 'sad dvikapanchadviyuta sakakala gatah'*** (I have underlined the words that occur in the second half of Br. S. 13.3 and are included by Utpala in his explanation).

The important question is what era is referred to by Varaha as Saka kala. Varaha employs the word Sakendra-kala in Br.S. 8. 20, Sakabhupa kala in Br.S. 8.21 and mentions Saka-kala 427 in the Panchasiddantika 18.[4]. All these different words employed by Varaha in his works,-according to almost all scholars from the times of Utpala, Alberuni and others refer to the Saka Era which has continued to modern times. But the learned writer in the Journal of A.H.R.S at P. 54 takes Sakakala to mean 'Saka-samrajya-kala or the era of the establishment of the Persian empire in 550 B.C. and thinks that the emperor intended is Cyrus, the founder of the Persian empire (p. 62). This is an highly-audacious surmise that the learned writer has made.

There is no reference to any emperor Cyrus in our--pauranic lists of kings and foreign invaders. It is quite clear from Br. S. 13.3 that the Kala of Yudhisthira and Saka-kala are two different reckonings. There is no evidence to show that Cyrus ever held sway over or conquered any part of India to the east of the Indus. The learned writer has adduced no evidence to prove that Cyrus started any era called after himself in Persia itself, and to prove such an era (of Cyrus) was ever prevalent in India at any time and was continued to the time and country of Varaha (who speak of himself as Avantika). According to the Encyclopadia Brittanica (14th ed.) there were two kings that bore the name Cyrus, the first became king in 558 B. C. and the second was born in 424 B.C

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and is highly praised by Xenophon. Even Hero-dotus gives the four traditions about first Cyrus, which are more or less legendary and unreliable. Ctesias states that the first Cyrus defeated the Bactrians and the Sacea (Sakas). Supposing that to be true all this happened to the West of the Indus and not in Aryavarta. Absolutely no reason is given and no evidence adduced to show why the defeat of the Sakas more than five hundred years before Christ by a Persian king in what is modern Afganistan or Seistan should start an era called Saka-kala or Sakanrupa-kala (and not Kurakala or Kurukala after the conqueror's name) which should be the universally adopted era in northern and central India as far as Avanti. The verse in the Jyotrirvidabharana on which the writer in the J.A.H.R.S. relies does not speak of any Sakakala, but rather of Yudhistira, Vikrama and Salivahana Eras. The earliest inscription dated in the era of Salivahana so far is in the Tasgaon plates of Yaadava king Krisna dated Salivahana Saka 1172 (1250 A.D.), Vide Journal of Oriental Research, Madras Vol. 17 pp. 92–93. If that work is to be relied on as authorititive (I do not regard it so) it gives a complete go-by to the learned writer's astounding theory, since it refers to Yudhistira Vikrama and Salivahana (and not to Sakakala a all) as founders of eras in the same breath and no one (not even the learned writer in J.A.H.R.S) would say that Yudhisthira came after Cyrus or that his era was imitated from that of the so-called era of Cyrus. There are several theories about the origin of the Saka Era. Utpala in his comment on Br. S. 8-20-21 holds that kings of Sakas (who were Mlecchas) were killed by Vikramaditya and hence the era was called saka and starts from the date of the slaughthr of the Saka kings.[5] In an inscription of the Calukya king Mangalesa dated 500 Saka it is stated that the era began with the coronation of the Saka king. The earliest authentic instance of the use of the saka era among inscriptions clearly dated in the Saka era is the Badami Inscription of Calukya king Vallabhesvara in Saka 465 i. e, 543 A.D. (E. I Vol. 27 p. 4). An earlier instance of the use Saka Era occurs

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in a Digambara Jaina work said to have been written in 380 Saka i. e. 458 A.D. Vide E. I. Vol. 14 at p. 334. In the Aihole Inscription of 634 A.D. we have the Synchronism of the Bharata war and Saka-kala, viz. that when 3735 had elapsed from the Bharata war 556 years had gone by of the Saka kings in the Kali age. In this case there is no doubt that in the words 'Sakanamapi bhubhujam' the reference is to the Saka Era that began in 78 A.D. Does the writer in J.A.H.R.S. believe that the era of the Saka Kings mentioned here is the era of Cyrus? There is no reason why the Sakakala of Varaha which is brought in relation to Yudhisthira should not be the well-known one.

The learned writer in J.A.H.R.S. carries a doubly heavy burden of proof on his shoulders. He has to prove first that the Saka-kala mentioned several times by Varaha in his works is not the Saka era dating from 78 A.D. and secondly that the era known as Sakakala was started in about 550 B.C. by a Persian king who defeated the Sacae to the west of the Indus. For these two and particularly the second point he advances no evidence except his own *ipso dixit* and some matters irrelevant to the questions of the Sakakala meant by Varaha (summarised on 54-61), unreliable statements about all scholars being unanimous on this or that point and the ascription of fraud and deliberate tampering with texts on the part of scholars like Sudhakara Dvivedi and Buhler (pp. 52, 67). By way of sample, I quote the following two passages from the learned writer, 'Even Western scholars agreed that either Vikrama Era or Salivahana was not prevelent at the time of Garga. So the Saka Era related in the sloka is neither Vikrama nor Salivahana Era and this fact is approved by all historians' (p. 62); 'What is Magha according to Vriddha-Garga and the Puranas is Krittika according to Srutarshis and Varahamihira' (p. 77). The learned writer never bothers to quote chapter and verse for many of his wild assertions. I ask a few questions on these two passages alone. What scholars (never mind all) have stated that the Sakakala in Br. S. 13.3 is neither Vikrama Era nor Salivahana Era?

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Where has Varaha said that what is Magha according to Vriddha-Garga is Krittika according to him or is there any one else except the writer in J.A.H R.S, who juggles with these names of Nakshatras? Who are the Srutarshis and where do they state the same thing? Scholars should differ as gentlemen. Ascription of motives, of fraud and tampering with texts is easily made, but is bound to recoil on those who indulge in these things and the compliments may be repaid with interest. If sometimes some European scholars tried to bring down the dates of some Sanskrit works that is a natural reaction to some of our own writers' claims to great antiquity or eternity. Not only Pandits of the old school, but even several educated men brought up in English schools and colleges believe and maintain that the Vedas are eternal even though Patanjali in his Mahabhasya states that the order of words or letters in the Veda is anitya (yaatu-varnapurvika anitya). Our Epics and Puranas are so full of interpolations and fabrications that Western scholars may be excused if they are suspicious of the claims to antiquity of many passages in these works. There are Sanskrit writers of medieval times who believed, for example, that the great Vaisnava teacher, Madhva, is mentioned in the Rgveda (Rgveda I. 154.5) 'Visnon parame pade *madhva* utsah.'

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[1] Aasan maghaasumunayah saasati prthhvim Yudhisthhire nrpatau Sadvika pamchadviyutah sakakalastasya rajnascha. (Brhatsamhita chap. 13 verse 3-1-56)

This is referred to by Alberuni (Vide SACHAN I. p. 390). This verse is quoted in Rajataramgini, 1-56 where the reading is "Rajyasya for Rajnascha"

[2] Dhrvanaamakop adesannarinartaa Vottarabhramadbhischa yaischaara mahamtesham Kadhayisye Vrddhagargamatam. 13.2.

[3] Saanusvaaro visargaamto dirghoyukta paraschayah Vaa-paadaantotva samjneyo nyomaatrkolaghuh VRTTARATNAA-KARAM, 1-9 Samyuktaadyam dirgham saanusvaaram Vijneya-maksaramguru paadantasttham Vikaalpena-SRTABODHA 2.

[4] Saptaasvi Vedasamkhyam sakakala mapasya chaitrasukl-adauardhastramite bhanau yavanapure saumya divasabde-Alb-

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I do not wish to pursue this paper in the J.A.H.R.S. further. If scholars in independent India carry on their studies in ancient Indian History and culture on the lines adopted in that paper and do not write with clarity, moderation and balanced judgment, the prospects of true research and scholarship are dark indeed.

The first principle for all who embark on the task of interpreting and presenting our past should be what Malinatha, the learned commentator of Kalidasa's works, laid down for himself, viz. that he would write nothing that does not rest on evidence and authority nor would say that is irrelevant and uncalled-for (***naamuulam likhyate kincid naanapeksitam-ucyate***):

Varahamihira and the Saka Kala

By

Sri KOTA VENKATACHALAM.

(A Reply to *Sri Kane's* criticism of my article on "INDIAN ERAS")

Sri R. Subbarao M.A., L.T., M.E.S. (Retd) General Secretary Andhra Historical Research Society, Rajahmundry has kindly forwarded to me the criticism by P.V. Kane (received by him for publication in the Journal of the Society) of my article on "INDIAN ERAS" published in volume XX (parts 1 to 4).

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eruni in his work on India, SACHAN Vol II, p. 15 refers to this Verse.

[5] Sakaanaama mlechcha jaatayo raajaanasto yasmin Kaale Vikramaaditya devena Vyaapaaditah sakakalo loke saka iti prasiddhah tasmachcha Kemdra kaalaat Sakanrpa Vadhaadaarabhya abhistavarsam yaavatyaani Varshaanigataani-Utpala Brhatsamhita 8-20

[6] Sakanrpati raajyaabhiseka samvatsares vatikramteshn pamchasu satesu Ind. Ant. Vol. VI, p. 363.

[7] Trimsatsu trisahasresu Bharataadaahavaaditah saptaabdasatayuktesusa gatesu abdeus pamchasu pamchaasatsu kalankaalesatsu pamchasataasucha samaasu samatitaasu sakaanamapibhu bhujaam. Ep. Ind. Vol. 6, p. 7.

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It gives me pleasure to find that an eminent scholar like the learned Sri P.V, Kane, the president of the Indian History Congress for the year 1953 should come forward with a criticism, of my article on the "Indian Eras." A portion of Sri Kane's criticism is based on his assumption that I wanted "*Kalah*" to be verbally incorporated in the sloka 13.3, Brihatsamhita; what I meant was that "*Kalah*" should be *supplied* in understanding the sloka. I never meant it to be verbally incorproated into the sloka. So all the lengthy discourse by the learned writer on the metre of the Arya Vritta is beside the point.

At the time of Vriddha Garga (4th or 5th century B.C), neither Vikrama nor Salivahana era was current. I hope even Sri Kane will not contend that Vikrama or Salivahana era could be current in the 4th or 5th Century B,C. So, the demand for the authority for my view should not arise.

Next, Sri Kane asks me to give authority for my observation "what is Magha according to Vriddha Garga and Puranas is Krittika according to Srutarshis and Varahamihira P, 77 J.A.H.R.S. Vol," XX

He asks me to quote chapter and verse as to the view of Srutarshis regarding the position of Saptarshis at the time of Parikshit. Here are quoted the slokas which say that Srutarshis state that the Great Bear was in Krittika at the time of Parikshit,

The Matsya Purana Anandasrma Press Ed. 1907 A.D. Poona says:

"तावत्कालांतरं भाव्य मांघ्रांता दाग्रीक्षितः ।
भविष्येते प्रसंख्याताः पुराणज्ञैः श्रुतर्षिभिः" ॥ (273-38)

"सप्तर्षयःतदा प्राहुः प्रदीप्ते नाग्नि समाः ।
सप्तविंशतिभाव्याना मांघ्राणां तु यथापुनः" ॥ (273-39)

The Saptarshi Mandala is a lengthy and curved series of stars and it can be located to be in a particular star according to the particular angle from which we view it at night. The apparent contradiction in the two statements

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that the Saptarshis are in Magha and that they are in Krittika can be warded off if we bear this in mind.

I ask my learned critic to refer to my article, to pages 76, 77, 78, of J.A.H.R.S. Vol. XX and also to page 17 of Alexander Cunningham's book on 'Indian Eras". In my assertion that what is Magha for some is Krittika for some others, I stand fortified by the authority of the Puranas and by the opinion of the eminent Indologist Alexander Cunningham.

Sri Kane charges me with audacity for stating that the Era of Cyrus commencing from 550 B.C., was used in India. He states that Cyrus never founded an era even in Persia and that it was impossible that his era was used in India not even a part of which was ever ruled by him. Now I must answer these charges.

"Cyrus the Great, overthrew the last Median king and established Persian Empire in the year 550 B.C.," says the learned author of the article on "Persia" in the ***Encyclopaedia Britannica*** (9th Ed. Vol. XVIII. P. 565) (Also Vide Article on 'Media and the Persians" ***in Harms worth's History of the world.***

Sri Kane might not have hitherto been believing in the Cyrus Era. But why is he not perpared to revise his opinion owing to the mass of evidence in favour of the Cyrus Era. Not only myself but also an eminent scholar like T.S. Narayana Sastry, High Court Vakil, Madras and several others are satisfied that there was an era of Cyrus. It is up to Dr. Kane to refute our arguments and mere discording of our view as wild' would serve no purpose. I invite Sri Kane's attention to the following passage in T.S. Narayana Sastri's "***Age of Sankara***" Part I, C. page 130:—

"The date of the over-throw of Astyages and the taking of Ecbatana is, according to Babylonian Tablet, the sixth year and, as it is in the highest degree possible that the years, in this memorial are those of Babylonian king Nabunaid

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(Nabonidus) we ***must*** place these events in the year 550 B.C." (quoted from En. Br. 9th Edition, Vol. XVIII p. 565)

"Now this date-550 B.C.,-which marks the ***beginning*** of the Persian Empire and the ***end*** of the Median Monarchy, must, certainly, have been a most memorable one in the annals of the ancient history of the world; and we are distinctly told by ***Herodotus*** that Cyrus the Great who came to the throne of the Perso-Median Empire on the overthrow of the last Median kings Astyages and his son Cyaxares, numbered his years from this particular, point of time. and all the nations of the world acknowledged this never-to-be forgotten date as ***the commencement of a special Era.*** It is but natural that the Hindus of that time and the Indian kings—who assisted ***Cyrus the Great*** in the very first campaign which he had undertaken against the Babylonians, even during the life time of his maternal uncle, Cyaxares, with "men and money", and who were also, to a great extent instrumental in enabling him to found this Grand Persian Empire (Saka--Samrajyam) should gladly acknowledge this Era as one of the Chief Eras of their day". (Also Vide 'History of Cyrus' By M. Robbin Chap III. pp. 129-136).

Sri Kane asks me to show that Cyrus ever ruled over any part of India. It is quite unnecessary that Cyrus must have ruled over India for his Era to be used here. Did not ***Darius Hystasphes***, the successor of Cyrus, conquer and rule over a portion of North-western India.? Could not the ***Cyrus*** Era be brought here by that conqueror.? But, it is admitted on all hands that Cyrus conquered India to the West of the Indus. "About the Middle of the sixth century B.C., we find the hordes of Cyrus (558-530 B.C.), the founder of the Achaemenian Empire of Persia knocking at the gates of India and destroying the famous city of Kapisa near the Junction of Ghorbund and Panjshir rivers north-east of Kabul. The district west of the river Indus became tributory to the Persians." (Advanced History of India By R. C. Majundar and Rai Choudary etc, p. 64).

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This district was evidently a part of India and it was therefore nothing unnatural that the Era of Cyrus should be used in India. This Era beginning with 550 B.C.. is not my invention, as Sri Kane thinks it to be. In the following sloka (Brihatsamhita 13-3), there is a clear reference to the Saka Era beginning with 550 B.C.

"आसन् मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ।
षड्द्विक पंच द्वियुत शक कालः तस्यराज्ञश्च ॥" (Br. S. 13-3)

The Sloka means:—"While Yudhisthira was ruling over the country, the Great Bear was in the constellation 'Magha The (swargarohana) time of Yudhisthira coupled with 2526 years becomes Sakakala."

The Swargarohana time (or the demise of Yudhisthira) is 3076 B.C., or Kali 26th year. Coupled with 2526 years, this becomes (3076 B.C.-2526) 550 B.C. or Kali 26+2526 or Kali 2552 years. So, the Sakakala of Varahamihira is 550 B.C. (Beginning of Kali 3102 B.C.-2552=550 B.C.)

The first line of the verse means "When the Saptarshis were in the star Magha, Yudhistira was the reigning Monarch.' The *Kaliyuga Raja Vrittanta* (Bhaga III, Ch. 3) declared that the Saptarshi Mandala (the constellation of the Great Bear) entered the star Magha 75 years before the commencement of Kali Era (3102 B.C.+75=3177 B.C.) and that in Kali 26 (3076 B.C.) on the lst day of the month of Chaitra, it leaves Magha behind and passes on to the next star and in Kali 26 or 3076 B.C., Yudhisthira attained swarga, and the ***Yudhisthira Kala or Loukikabda commenced in 3077-3076 B.C. Dr. Buhler stated in explanation of the same that the Great Bear left Magha in Kali 26 or 3076 B.C., and established that the Kali Era commenced in (3076+26) 3102 B.C. It is clear from the first line of the verse quoted that Yudhistira was the reigning monarch at the transition period of time of Dwapara into Kali. So, says***

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Vriddha Garga: "Kali-Dwapara sandhautu stitaste pitrudaivatam." So, the Magha star century corresponds to the period 3177-76 to 3077-76. During that century, in 36 before Kali or 3138 B.C., the Mahabharata War took place, the victor in it Yudhistira was crowned in the same year, and 36 years subsequently i. e in 3102 B.C., Feb, 20th at 2-27 '-30' when the seven Planets were in conjunction in Mesha, and at the transition time of Dwapara into Kali, the Kali Era is proved to have commenced. In Kali 26 or 3076 B.C., Yudhistira attained Swarga. The Saptarshis left Magha and entered the next star and from that time Kali 26 or 3076 B C., commenced the Saptarshi Era or Yudhistira Kala or Loukikabda and became current. As it has been current in Kashmir, in particular even to this day it is called "Kashmirabda". The verses of Kaliyugaraja vrittanta are given by me on p. 70 as nos. 11, 12, 13, 14 in Telugu and their English rendering is given on page 72 (from para 5 to 8) in J.A.H.R.S. Vol. XX.

The statements of Dr. Buhler in this regard have been cited by me on pp. 61-65 J, A H. R. S. Vol. XX; Vide Dr. Buhler's preliminary report on th result of the search for Sanskrit Manuscripts in Kashmir. Ind. Ant. Vol. V. 27th page ff--Ed, 1876 and also page 164 to 268 Ind. Ant, Vol, VI.).

The second half of the sloka may be understood in the following words:–

"तस्यच (युधिष्ठिरस्य) राज्ञः (कालः) षड्द्विक पंचद्वि (वत्सर) युतः (सन्) शककालः (भवति)"

This is a substantially the same as Utpala's interpretation. In the first part of the sloka, the author fixes the Yudhisthira Kala at the end of Magha century in Kali 26 or 3076 B. C., and in the second half he defines his "Sakakala" which is at a distance of 2526 years from "Yudhisthira Kala."

Yudhistira Kala (Kali 26+2526=2552 Kali) i.e. 550 B C., is the "Saka Kala," or 3076 B.C.—2526=550 B.C.

Both these Sakas were determined by Varahamihira himself here.

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This is a nice formula which holds good at all times. Now (in 1954 A.D.) we are in 2504 Cyrus Era. Add 2526 to this and we get 5030, which is the number of years since the commencement of Yudhisthira Kala (or Laukikabda or Saptarshi Era). Going back by 5030 from 1954 A.D., we get 3076 B.C., ie, the 'Yudhisthira Kala.'

We can apply this formula to 427 of Saka Era in Pamcha-Siddhantika of Varahamahira and we get 550 B.C –427 = 123 B.C. Yudhisthira kala 2526+427 Saka kala = 2953 years from Yudhisthira kala. Yudhisthira kala 3076 B.C.-2953 = 123 B.C. is the time of Varahamihira's ***Pamchasiddhantika.***

Going back from 123 B.C., by 2953 years, we arrive at 3076 B.C., "the Yudhisthira kala". There can be no objection to place, in 123 B.C., Varahamihira who flourished in the court of Vikramaditya of the Panwar Dynasty, who was crowned in 82 B.C.

Varahamihira was in the court of Emperor Vikramaditya of Ujjain and might have therefore termed himself an Avantika. But the family name "***Mihira***" is widely prevalent in Kashmir. Mihirakula, the king of Kashmir, Padma Mihira (who wrote a history of Kashmir previous to the ***Rajatarangini*** of Kalhana) and Varahamihira the astronomer were Kashmiris very likely. It is not unlikely that Varahamihira of ***Brihatsamhita*** used in his book the Cyrus Era which was current in his home province in his time. The fact that we do not find the era or its founder in our Puranas, as the learned Sri Kane thinks, need not invalidate the above view There is no mention whatever of the invasion of Alaxander in any of our Puranas. But we have not hesitated to take Alexander's invasion as a landmark in Indian history. I wonder why the learned Sri Kane who is a seeker after truth does not come forward to accept my interpretation which reconciles a number of otherwise irreconcilable points and which is quite plain and does not deviate a whit from the text of the sloka.

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According to those that take Saka Kala to mean 'Salivahana Saka' or 78 A.D., the formula would be Salivahana Era+2526 =Yudhisthira Kala, Salivahana Saka 427=505 A.D. (427+78 A.D.)

Salivahana Saka kala 427+2526=2953. Going back by 2953 years from 505 A.D., we get 2448 B.C., which is not the time of Yudhistira (3076 B.C.) and is quite contrary to the time determined according to the first half of the sloka (13-3 of Br. S.) So, it is clear the Saka year, 427, mentioned in the ***Pamcha Siddhantika*** of Varahamihira quoted by the learned Sri P.V. Kane is not the Salivahana Saka year. This is a matttr of calculation and facts and figures and there is no scope for opinion or conjecture in it. The interval between Yudhisthira Kala of 3076 B.C., and Salivahana Saka of 78 A.D., is 3154 years (3076 B.C.+78 A.D.); 3154 is not mentioned in the sloka as the difference between Yudhisthira Kala and Sakakala but 2526 is mentioned. So, the Yudhisthira kala, Kali 26 or 3076 B.C, increased by 2526 becomes 2552 Kali or 550 B.C., the beginning of Varaha's Saka-Kala mentioned in the second half of the sloka (13-3 of Br. Samhita,) Let us calculate as the learned Sri Kane suggests. "Saka Kala increased by 2526 years represents the time (3076 B.C.) of that king." Going back from 78 A.D., by 2526 we get (2526-78 A.D.) 2448 B.C. But 2448 B.C., does not represent Yudhisthira kala. Saka kala 550 B.C.+2526=3076 B.C., represents the time of Yudhistira kala. Therefore, the Saka kala of Varaha is the Saka kala beginning with 550 B.C., and not that of 78 A.D.

Now, let us see how 2552 Kali (Kali 26+2526) or 550 B.C.. can be called Saka-kala. It should be remembered that the Persians were Sakas of Indian origin, their full name being Parasakas in Sanskrit books as distinct from the other Sakas which were simply called Sakas. The word Paarasikas is a corruption or a derivative of Parasakas.

While there is this abundant proof of the Saka-Bhupa Kala (era) of 2552 of Kali or 550 B.C., why should Sri Kane hesitate to accept it? Sri Kane seems to feel very much

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hurt and indignant that motives should be attributed to European Indologists who laid the foundations ***for the current wrong history of Ancient India***, The chief among the motives I am charged with attributing to them is the motive to reduce the antiquity for our history and culture. This motive was admitted by Max-Muller himself thus: "The History of India can be connected with that of Greece and ***its chronology be reduced to its proper limits.***" —Vide history of Ancient Sanskrit Literature, Allahabad Ed. pp 141—143.) Further Sri Kane himself has admitted that the European scholars tried to bring down the dates of some Sanskrit works. He has merely stated that some of our scholars have claimed greater antiquity for our history. I wish to know where. Other European Indologists have all acted upon this principle. To account for the 12 centuries struck off from our history, they have been obliged to resort to various unholy devices and objectionable methods. (Vide ***"The plot in Indian Chronology"*** by the Author of this article.)

Scholars are liable to differences of opinion and truly in such cases, they should honestly attempt to understand each other and reconcile their differences. But where truth has been ***deliberately and wilfully distorted*** with the intention of injuring other people's culture or their history, to maintain silence or to attempt to defend or to conceal the offence, ***is a grave sin.***

Sri Kane mentions in his criticism the figure 3735 as specified in the ***Aihole inscription.*** Here is his sentence:— "In the Aihole inscription of 634 A.D., we have the synchronism of the Bharata War, 556 years had gone by of the Saka kings in the Kali age. In this case there is no doubt that in the words "Sakanamapi Bhubhujam," the reference is to the Saka Era that began in 78 A.D. Does the writer in the J.A.H.R.S. believe that the era of the Saka kings mentioned here is the era of Cyrus.?"

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It looks as though Sri Kane has not bestowed any attention on the inscription reproduced on p. 70 of Vol. V of the Indian Antiquary or the English rendering of the sentences of the inscription given on page 73 by Dr Fleet, Nowhere, in the inscription, however interpreted. is it possible to show the figures 3735? The figures in the inscription are as follows:—

Thrimsath = 30 + Thri sahareshu = 3000 + Saptabda sata Yukteshu = 700 + Sateshwabdeshu pamchasu = 500. The total comes to 4230.

Pamchasatsu = 50 + Shatsu = 6 + Pamcha Sataasu = 500. Total is 556.

If 4230 years after the Bharata War should be equivalent to 556th year of the Saka Era, (4230 – 556 = 3674), this Saka Era must have commenced 3674 years after Bharata War of 3138 B.C,, i.e, (3674–3138 B.C,) in 536 A D. There is no evidence for the existence of any such era, So, this calculation will not do.

Dr. Fleet refers the figures to three Eras:—

1. From the time of the Bharata War (30+3000+700) } 3730 years.
2. (3000 again borrowed from above +500+50) from the begining of Kali Era. } 3550 „
3. (6+500) of the Saka kings 506 „

3730 years after the Bharata War should be (3730—36) 3694 years after Kali but the Kali year mentioned by Dr. Fleet is 3550

So Dr, Fleet's interpretation too does not hold water.

The figures Mentioned in the inscription do not seem to tally mutually. There might have been mistakes in the carving of the figures or in our reading of them. We are unable to fix any of the eras by the text of the inscription. This is to be investigated further.

For the convenience of ready reference, we give below, the text of the inscription in Sanskrit and the translation of it by Dr, Fleet.

For the Text of the inscription, Vide Indian Antiquary Vol. V, p. 70.

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"त्रिंशत्सु त्रिसहस्रेषु भारता दाहवादितः ।
सप्ताब्दशतयुक्तेषु शतेष्वब्देषु पंचसु ।
पंचाशत्सु कलौ काले षट्सु पंचशतासु च ।
समासु समतीतासु शकानामपि भूभुजाम् " ॥

Dr. Fleet's Translation in Ind. Antiquary. Vol. V, p. 73, is as follows :—

"Three thousand seven hundred and thirty years having elapsed since the war of the Bharatas, and (three thousand) five hundred and fifty years having elapsed in the Kali age and five hundred and six years of the Saka kings having elapsed, this stone temple of Jinendra the abode of glory, was constructed by the order of the learned Ravikirti etc., etc.,"

Anyhow, it is clear that Sri Kane is not justified in his assumption that the inscription refers to a time 3735 years after the Bharata War. He has taken into account only some of the figures mentioned in the inscription and omitted some others, while he should have reproduced the entire sentence. The inscription mentions: 30+3000+700+500+50=4280 from the Bharata War and in the Kali Age ; 6+500=506 of the Saka kings.

The total of the figures remaining, after taking out the 556 attributed to the years of the Saka kings by Sri Kane, is 4230: how he deduced the figure 3735 is a mistery which he should have cleared.

According to Sri Kane's reading of the Aihole inscription, the Mahabharata War took place 3735 years before the year 634 A. D., which was the date of that inscription. 3735 years before 634 A. D. means 3101 B. C. which is the date of the Bharata War according to Sri Kane's reading of this inscription. This does not very much differ from 3138 B.C., which, according to the Puranas and the Mahabharata is the date of the War. Not only those that rely on the Puranas but also those that rely on the Aihole inscription have to admit that this was the approximate date of the Epic War. Even according to Dr. Fleet's

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reading of the inscription this is the correct conclusion. Even Sir William Jones, Dr. Buhler, General Cunningham, Dr. Hultzsh and others, who accepted that the Kali Era started in 3102 B. C., can be said to have agreed upon 3138 B. C, (36 years before 3102 B. C.) as the date of the Mahabharata War. Even Sri Kane according to his own reading of the inscription has to admit this date (3138 B. C.) of the War.

I wish that my esteemed critic should examine my reply to his charges and tell the readers that Kota Venkatachalam is as much a lover of truth as of his national culture and that there is nothing of wildness in him.

——o——

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Historical Discussions

Discussion on Ancient Hindu History with Sri N.Subbarao M.A. of Banglore (Research worker and Historian) through M. C. Krishnaswamy Iyyengar M.A. SA.S etc. Banglore.

From
Pandit Amaravani Priya
M.C.Krishnaswamy Iyengar,
M,A., Sa.S,, etc.,
Retired Superintendent of Accounts,
and Audit, Mysore state,

No. 1226/E--13,
Nagappa's extension.
Sri Ramapurm,
Bangalore (3)
Dated 11th April 1956.

Dear Sri Venkatachelam PanthuluGaru,

I was not a little surprised to receive from you to-day a post card intimating me, after so long, the despatch of a set of 5 books and the preface and Introduction, along with a foreword to a 6th one which I had already received at your hands direct when last we met each other at the 4th session of the Samskrita Viswa Parishad held at Tirupathi. I offer my sincere thanks for the receipt of the above by me, quite so unexpectedly.

I also found from the summaries of the sessions of the 'All India Oriental Conference" held at various places, that you had subscribed to many a session articles of value and of important researches made by you in the historical and other fields.

I am glad to find that you have been taking so much pains individually and singly that it is all praiseworthy by any earnest student of Indian History and chronology from original Indian sources.

With many Pranamams,

I am,
yours sincerely,
(Sd) Pandit M.C. Krishnaswamy Iyengar

From
M.C. Krishnaswamy Iyyengar Date 3-5-56
Banglore.

To,
Pandit Kota Venkatachelam; Gandhinagar
Vijayawada.2.

Dear Sri Pauthulu Garu,

In continuation of my last Post card acknowledging receipt of the 6 items you had sent me. I had no time to go through any as I was out of Bangalore till now, meanwhile I had given 1 book "***The plot in Indian Chronology***" to my friend of the opposite house Sri N.Subba Rao, M A., a collaborator with the late Sri C. Hayavadana rao, in bringing out 3 big volumes of the ***History of Mysore*** (1399-1799 A.D.), for an opinion as a Scholar, research worker and historian. He has given to me his opinion, as follows ***verbatim***:—

The Puranic Chronology solely relied upon by, the author cannot stand the test of comparison with the more specific authority of Mauryan and Gupta Inscriptions which enable us to fix the chronological limits of these dynasties long posterior to the traditional dates of the Puranas (See. D.N.Sircar's Select Inscriptions- Vol. I). The author's criticism of literary and other sources (on pp. 38, 39, 80, 83, 113–116 etc) is ***not justified*** and is vitiated by too much reliance on only one type of sources, Neither the ***Artha Sastra*** of Kautilya nor Megasthenes' "***Indica***' is a complete authority by itself, ***nor*** even the ***Puranas*** or literary other sources and inscriptions. ***Modern research*** consists in the evaluation of every available source of information and coordinating it in historical reconstruction in the order of its relative importance and reliability. The author's further criticism" that the ***Puranas*** have been ignored by Indian scholars and that they are blind to the genuine history of India (pp. 10-31)" cannot be accepted.

As to the evolution of the Puranas and other sources and

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the extent to which they can be utilised as ***source material*** in the reconstruction of Ancient Indian History, the series of articles in the Indian Antiquary (Volumes—for the period down to 1925) on the ***Ancient History of Magadha*** by the late Prof. ***S.V.Venkateswarao*** are worth perusal. Also the same writer's article entitled "***India in the 2nd century B.C.***" in the 'Proceedings of the All India Oriental conference' Vol. for 1924" (Intd) N.S. 16/4/56.

I am going through various volumes and giving my own opinions later on. Yet I hold differently to my own by casually going over in my leisure hours, through all the 5 volumes in the late group. On the Vikrama Era of "Vikrama Samvat," I agree further with the article of Dr. R.B. Pandey on pp. 503-509 of the A.I.O.C, proceedings 1,ff., Vol II, (Benares Session) and discount the other 2 on pp. 501-2 and 500-11 there of.

Yours faithfully,
Pt. M.C.K. Iyengar.

Reply to M.C. Krishnaswamy Iyyengar for his letter Dated 3-5-56.

Vijayawada-2
9-5-56

From
"Bharata Charitra Bhaskara"
"Vimarsakagresara," Pandit
Kota Venkatachelam,

To,
Sri M.C.Krishnaswamy Iyyengar,
No. 1226/E-13, Nagappa's Extention,
Sri Ramapuram, Bangalore.

Dear sir,

Received your post card dated 3-5-1956. It is unfortunate that the learned research scholar Sri N. Subbarao garu should have given opinion differently basing his authorities not on any historical accounts but on the writings of the Western scholars. I agree with the learned scholar that the inscriptions

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etc., do not give a complete history but I differ with regard to Puranas, as only Puranas give a correct, continuous and true History from the Great Mahabharata war of 3138 B.C., to 1193 A.D. I have gone through the Maurya inscriptions and my findings thereon can be seen in my book (p. 133 to 158) "Age of Buddha, Milinda and Amtiyoka and Yugypurrana' which I have sent to you previously. Gupta inscriptions do not give specific date of commencement of Gupta Era or of the kings' reigns. I suggest to you to please ask the learned scholar again to go through pages 1 to 4 of my book "The Plot in Indian Chronology" wherein I discussed the three important and ancient Eras of Bharat. (Viz), 1. Kali era of 3102 B C., 2. Sapthrshi Era or Laukikabda of 3076 B.C., and 3. The Age or Era of the Mahabharata War, 36 years before Kali or 3138 B. C. The Aihole inscription also confirmed this date of the Mahabharata War. Please ascertain from your friend his objection, if any, for taking the date of the Mahabharata War, the anchor-sheet of Indian History, as 3138 B.C.

Please give my other books also to the learned scholar for study and let him give his opinion.

Thanking you,

Yours truely,
Kota Venkatachelam,
9/5/56

From
M.C.Krishnaswamy
Iyengar,

Sri Ramapuram
Bangalore-3,
D/14/5/56.

Dear Sri Panthulu garu,

In acknowledging your letter of the 8th instant, with thanks, I wish to state that I had given the concerned books to Sri N.Subba Rao, M.A., my friend here, who gave me his views yesterday as below:— He confirms what he has already stated and observes further— "Unless otherwise corroborated by independent evidence, it is not safe for any one mainly to rely on literature like the Puranas, Rajatarangini etc. The information contained in these ***has to be taken***

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only as Tradition enshrined in later writings. The modern critical student has to handle it with great caution and discrimination in the work of historical reconstruction. Any attempt to use it exclusively to the detriment of other sources of undoubted authenticity would land one in confusion and lead to the exchanging of facts for fiction."

2. "An examination of the methodology and materials in the writings before me shows that the fundamentals of historical research have been ignored in seeking to push back the established dates of Ancient Indian History. It is difficult to accept the author's position in the present state of our scientific knowledge of the varied sources unearthed for over half a century ere now."

(Sd) N. Subba Rao D/13/5/56.

He does not want to be drawn into this controversy any further.

As regards my opinion on the other books you have sent me, I desire to state as follows:—

"No doubt, you have thrown out a bold challenge to world Historians to come forward with their authorities and cogent arguments in support of their views for submission to an impartial tribunal competent to deal with the matter. I find there 5 items incontrovertibly mentioned by you as issues for the challenge. You have based them all on traditional and Puranic etc., bases, carefully worked out, by taking into account, the Rajatarangini, the Vishnu, Vayu, Bhavishya and Bhagavata etc. puranas the Itihasas, the Smritis, and all such Post-Vedic sanskrit and Telugu Indian sources, as well as the works of some distinguished occidentalists versed in Indology and even certain other Hindu, Jain Buddhist and other literatures hunted out for accurate facts and figures.

You have divided Time from its creation into 4 chief divisions.

1. the very ancient 2. ancient 3. medieval and 4. modern periods and said that the *1st two periods* and their history is made available to us briefly and succinctly from our Puranas. As regard the *medeivel period* we get

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a glimpse of them correctly by working out the chief events from the series of the most prominent royal dynasties as mentioned in the same source. As regards the modern Kaliyuga period and its aftermath in this 28th Kaliyuga up to date, you have based your facts from the killing of ***Jarasandha*** by ***Bhima***, Yudhishtira's coronation. Somadhi or Marjari's coronation and Sahadeva's death in the ***Mahabharata War***, which now according to the ***Puranas*** you state, took place in 3138 B.C., as arrived at by independent chronologic calculations made by you even astronomically. But there are others who have refuted this as boldly as you have done. Rao Bahadur ***K. N. Dikshit*** has said Kanishka's date cannot be placed before the middle of the 1st century A.D. Dr. ***D. C. Sircar*** says that there were ***3 Kanishkas*** the first one in C. 78-102 A.D., (epigraphically) the 2nd one of the Arah Inscription in C 119 A.D., and the 3rd one of the Madhura inscription of 94 (not 14 of the Ep. Ind. XIX) in C 172 A.D., Smith and R.D. Banerji definitely assign some of Kanishka's coins to a period long after Vasudeva, to the III century A.D. Similarly the date of the ***Mahabharata War*** has been variously discussed and arrived at by scholars distinguished in the research line. G.S. Karendikar, B.A., LL.B., of ***Poona*** places the beginning of the war on Margasirsha Sukla 11, 68 days before the day of Uttarayana (i.e. the interval between the 1st day of the war and the last day of Bhishma's life) and its end as on Margasirsha krishna 14 of 1931 B.C., as follows:—

Brihadratha dynasty 1096 years, Pradyota 138, Saisunaga 365, (Vayu Purana), Nanda 100, Chandragupta's coronation 322 B.C. Total 1931 B.C.) But he says the ***passing away of Bhishma*** does not correspond to ***Bhishmashtami*** which is not to be taken as sacrosanct. K.L.Daffari refutes him and holds on to his pet date (approximately 1197 B.C.,) for the war, saying the ***Mahabharata*** gives conflicting statements and the astronomical data are nothing but illogical-and

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dangerous or to be exact 12-11-1198 B.C. Prof. P.C. ***Sengupta says*** the year of the war has been vitiated by ***Daffari*** by an incorrect selection of Data and a wrong selection of premises. With regard to ***Vikrama Era***, Sri R.B. ***Panday*** discusses in detail the historicity of Vikramaditya and his Era should be placed on the Ist century B.C., presumably 57 B.C as is invariably accepted hitherto by all scholars. Dr. ***C. Sirkar*** of Calcutta refutes him and concludes that the earliest Historical Vikramaditya is Chandragupta II (376-414 A.D., of the Imperial Gupta Dynasty, who extirpated the Sakas, conquered western India and made Ujjain a secondary capital of the Gupta Empire. People naturally identified this lord of Malwa with the traditional Vikramaditya who was doubtless the king of Malwa, with his capital at Ujjain. This was the Era, the Scythoparthian Era, par-excellence known to history.

Correct chronology is "the sheet frame of History". An up-to-date and accurate list of ***South Indian inscriptions*** on the lines of the one completed by Dr. D.R. ***Bhandarkar*** for ***North India*** is a desideratum. It must be framed and based on ***correct data*** obtained from literary Archaeological Epigraphical, Ethnological and all other available sources and provided with a reliable and accurate index. Even the most insignificant data, so far as it could aid the building up of history relating to Bharata Varsha, must be taken to account and properly and appropriately placed on record without undue haste or personal bias or such other weakening or depreciating factor. In comparison with this gigantic frame work, I think your individual efforts will be crowned with success and a chaplet of roses as I could find from the fine matter contained in the books you have sent me which are all well argued out and constructed from various standpoints, so far available and known to Indologists of your type. I have nothing but praise to offer to such individual efforts as yours, done at great cost, time apart. But none can say the last word in Historical ***reconstruction***, so boldly as yourself as to throw out a cha-

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llenge and invite refutations and arguments to the contrary from Historians and Indologists, whether occidental or oriental.

My hunger after chronology and history could not yet be satisfied unless I could difinitely know the ***dates*** of ***Bhartrihari***, his brother ***Vikramarka*** (or Vikramaditya) and his inveterate enemy ***Salivahana*** aged 2½ years, born of a Brahmin maid of 3 years by ***Adisesha***--the detailed story of all of whom we find in the ***Vikramarka Charitram*** printed and published in ***Sanskrit*** by the famous booksellers V.R.Sastrulu&sons, Madras, 1937). The birthplace and capital of this boy of heroic deeds is given there as ***Pratishthana-Puri*** and it is stated that this ***Vikramarka died in battle***, by a sword cut from this boy hero of exceptional prowess. It is also mentioned there that, long after, one ***Bhoja Nripa*** (of Dhara or so) came to Ujjain on a hunting excursion; when he was entertained in a right royal fashion with all his followers by a ***Brahmin*** to whom a plot of ground was given free for maintenance and lodging. I think, this ***Bhoja*** and ***Vikramaditya*** are referred to in all our ancient classical works at whose courts our great Poet ***Kalidasa*** lived, as some of the benedictory works of his ***dramas*** are contained in this ***charitam***, as well as the stanza beginning with नम स्सवित्रे जगदेकचक्षुषे etc., which we daily repeat after our Sandhya japa in the उपस्थान towards the end. The author of this ***Charitram*** and his date also are not mentioned anywhere and it is simply stated as 'the 32 stories of the same no. of 'Dolls celestial' that adorned Vikramarka's Divine Throne of Gold, set, with wonderful gems, imbedded for safety underneath the Brahmin's Plot which afterwards Bhoja purchased for an immense sum but could not ascend, lest he be burnt, if he stepped thereon. He therefore placed on it a figure of Iswara and worshipped it till the end of his days, and afterwards it disappeared with the dolls unto

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heaven' Please reconcil this, with your findings so laboriously made all these useful years as you are a great ***master-historian*** of a unique type.

Yours sincerely,
Pt. M.C.K. Iyengar.

N.B. (I trust you will attend the All India Sanskrit Sahitya Sammelan the 23rd session of which will be held at Bombay, on the 2nd, 3rd and 4th of June 1956, as inagurated by the Governor of Bombay, and make it a grand success).

—o—

From
KOTA VENKATACHELAM,
Gandhinagar,: *Vijayawada-2.*

Vijayawada
1-6-56.

To
Pandit Sri M.C. Krishnaswamy
Iyengar, M.A., S.A.S.,etc.

Dear Sir,

Your letter of the 14th instant to hand. I am grateful to Sri N. Subbarao for the opinion which he has expressed on my works but I regret his decision to refrain from further discussion on the questions raised therein. Truth can be ascertained only by free and full discussion by both sides in any enquiry with regard to a controversial question. Most of the research scholars of these days, even M.A., & Ph.D's., are in the habit of declaring, as soon as they come across any strong difference of opinion, that they would refrain from any further discussion in the matter. This has been my personal experience with them, invariably. In any discussion of a controversial issue between two parties, either party must be prepared to understand the arguments of the other party, to show the fallacies in them and convert the opponent to their view or to see and admit the fallacies in their own arguments and allow themselves to be converted to the view of the other party, This has been the tradition of the scholars and controversialists of Bharat. Great religious leaders like

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Sankara, Ramanuja, and others have pursued the same policy in propagating their respective religious philosophies. Truth can be ascertained only if such a policy is pursued consistently. Sri, Subbarao has not cared to advance any evidence of inscriptions, coins or other material in refutation of my position, but confines himself to a vague assertion that such evidence exists and that the authority of the Puranas alone cannot suffice; no useful purpose can be served by such rejections and vague assertions.

A cogent history of Modern Bharat can be constructed if the date of the Mahabharata War can be correctly determined. It has been proved conclusively, in the first three pages of my publication "The Plot in Indian Chronology" under the caption "The three important Eras of Bharat" that the Kali Era began in 3102 B.C., the Saptarshi era in 3076 B.C., and the Mahabharata war took place 36 years before Kali or in 3138 B.C. Extracts from the writings of Dr. Buhler, Dr. Cunningham, and other European Historians of India are given in support of the date. Sri N. Subbarao has nothing to say to it. In chapter IX of the same volume, in pages 157——the essay of Sri T.S. Narayana Sastry B.A., B.L., High court Vakil (Madras), on the astronomical calculation with regard to the date of the Mahabharata War, dealing with the subject scientifically and elaborately, has been reproduced. There is no reply to this argument from Sri, N. Subbarao. I have complained, in the same volume, of his reading, misinterpretation, misrepresentation mis-application of inscriptions by the European historians of India and their Indian disciples and referred to the Kharavela inscription as an example. There is no reply to the complaint from Sri. N. Subbarao. I have pointed out in page 10, chapter II, how Sir William Jones deliberately, knowing the truth misrepresented Indian chronology. This revelation has produced no effect on the faith of Sri N, Subbarao. He has offered no reply to my challenge in chapter V. The true history of our country cannot be expected to result from such an evasive attitude. It is to be regretted that our Indian historical scholars are

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inspired with such deep-rooted faith in the European orientalists and their researches in the history of ancient India. Further in the inscriptional evidences vaunted by these historians, there is no direct evidence of Kanishka's time, There are no dates there. The era to which the years mentioned therein belong, is not specified. We cannot be sure whether the picture in the design is the picture of Kanishka, and if so, of which Kanishka, of which time. All the dates determined by them on the basis of these inscriptions are the results of their imaginations and inferences but not specified directly in the inscriptions. Our Modern Indian historical scholars have been imbued strongly with the notion that historical science consists of the fabrication of imaginary structures of historical fiction on the basis of some stray historical evidence of a dubious character. To name this historical science is a mistake. To record the events as they happened, to report the occurrances as seen, heard or otherwise observed, or learned from books, is an art, but not a science. There is no scope for imagination or argument in it. Events do not happen according to our theories. It is the business of the historian to record the events as they occur. The alleged historical dates of our modern historical scholars are all based on hypotheses and inferences. Such dates can never represent facts. The histories in our Puranas, epics and other historical writings of ancient times like Rajatarangini are rejected as untrustworthy and unreliable by these scholars , for purposes of historical reconstruction. What is it they accept as reliable? Only the theories and conjectures and imaginary accounts based on them by the European Orientalists. If there is definite archaeological evidence regarding the date of Kanishka how was it possible for the different scholars to infer different dates even as shown in your letter? Of these different views, which is to be accepted by us as authoritative? The, author of the historical treatise Rajatharangini proceeded with his work on the basis of 12 other historical treatises of anterior times and inscriptions and other evidence available

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in his time and arrived at definite dates. Rejecting such determinations, what better evidence have these modern historians been able to advance in the matter? All their vaunted wealth of historical material like the inscriptions alleged to have been discovered in recent times has enabled them to indulge in imaginative historical romances and not to arrive at any definite and true date. The true date can only be one and not admit of differences of opinion and variety of views.

The Puranas, the epics, the astronomical treatises, Yearly Calenders, in short, all the ancient literature and tradition of Bharat definitely declare the date of the Mahabharata War to be 36 years before Kali. The histories of Nepal, Kashmir and Magadha confirm the same date. Further if inscriptional evidence, considered the most authoritative and indisputable can be adduced in support of the same, it is hoped there could be no scope for questioning the determination. We now advance such evidence.

The Aihole Inscription

According to the reading of modern historians of the Aihole inscription, the Mahabharata War took place 3735 years before the year 634 A.D, which was the date of that inscription. 3735 years before 634 A.D., means 3101 B.C. which is the date of Bharata war according to the modern historians reading of the inscription. This does not very much differ from 3138 B.C., which, according to the Puranas and the Mahabharata is the date of the war. Not only those that rely on the Puranas but also those that rely on the Aihole inscription have to admit that this was the approximate date of the Epic War. Even according to Dr. Fleet's reading of the inscription this is the correct conclusion. Even Sir William Jones, Dr. Buhler, Gen. Cunningham, Dr. Hultzsch and others, who accepted that the Kali Era started in 3102 B.C., can be said to have agreed upon 3138 B.C., (36 years before 3102 B.C.) as the date of the Bharata war.

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The text of the inscription runs thus:—

"Thrimsatsu, thri sahasreshu, Bharataadaahavaaditah!
Saptaabda Satayukteshu ga(sa) theshvabdeshu panchasu!
Panchaasatsu kalaukaale shatsu pancha sataasucha!
samaasu samathi thaasu Sakaanaamapi Bhubhujam"!

Dr. Fleet's translation in Ind. Ant. Vol. V. p. 73 is as follows:—

"Three thousand seven hundred and thirty years having elapsed since the War of the Bharattas and (three thousand) five hundred and fifty years having elapsed in the Kali Age and five hundred and six years of the Saka kings having elapsed, this stone temple of Jinendra the abode of glory, was constructed by the order of the learned Ravikirthi etc., etc."

Kindly ascertain and let us know the reaction of Sri N. Subba rao to this inscription. If he has real faith in inscriptions, when the date of the Mahabharata War according to the Puranas is confirmed by this inscription should it not be accepted by him without hesitation? After the discovery of this inscription, it is not known what attempts modern historians of India have made to alter the wrong date of Mahabharata War in their history of Ancient India. Please ascertain and let me know.

Besides, in the 89th (Plavanga) year of the Jayabhyudaya Yudhishtira Era (beginning in the 1st year of the Kali era) Janamejaya, son of Parikshit the grandson of Yudhistira has inscribed two gift deeds. One of them is in favour of the temple of Sitarama and the holy men residing in the Munibrindaraka Kshetra on the banks of the river Tungabhadra. This has been published on pp. 333,334, of the Indian Antiquary by the Archaeological Department. This inscription (regarding the gift) is dated 89th year of Jayabhyudaya era or 89th year of Kali which corresponds to 3102 B.C. (It is inscribed by Janamejaya in the 29th year of his reign. Parikshit the father of Janamejaya was crowned in Kali 1, (Pramadhi). He reigned for 60 years and again in Pramadhi he expired on account of a serpent bite. Janamejaya was crowned in 60 Kali and

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inscribed this gift deed in the 29th year of his reign or 89 Kali (Plavanga). So it is evident that Parikshit was crowned in 3101 B.C, the first year of Kali. Before him, his grand father Yudhishtira, the eldest of the Pandavas, after his victory in the Great Mahabharata War, had ruled for 36 years. So the Mahabharata war should be dated 36 years before Kali or 3102+36 before Christ or 3138 B.C. I may be permitted to refer you to pp. 10-23 of my 'Indian Eras' for conclusive proofs with regard to the date of the Mahabharata war, the Kali era, and the Saptarshi era and to pp. 48 onwards for detailed information regarding Saptarshi era, Cyrus era and other eras. If you will kindly peruse p. 51 of the volume, dealing with the Sri Harsha era. I am hopeful that all your doubts regarding Bhartrihari. Sri Harsha and Vikrama will be cleared. Kindly bring it to the notice of Sri N. Subbarao also and persuade him to go through the entire volume of my Indian eras. The copy of it sent to you is without proper cover or binding. Please do not neglect it on that account but persue it. All your doubts will be cleared

Sri N. Subbarao writes, according to you, "Unless otherwise corroborated by independent evidence, it is not safe for any one mainly to rely on literature like the Puranas, Rajatarangini etc. The information contained in them has to be taken only as 'tradition enshrined in later writings'. The modern critical student has to handle it with great caution and discrimination, in the work of historical reconstruction. Any attempt to use it exclusively to the detriment of other Sources of undoubted authenticity would land one in confusion and lead to the exchanging of facts for fiction."

If Sri N. Subbarao stands on such ground, may I ask with respect and in all humility "What is the undoubted authority for the contemporaneity of Alexander the Great and Chandragupta Maurya in which he believes with implicit faith as the sheet-anchor of Indian Chronology? It is well-known that the writings of the Greek scholars who had accompanied Alexander during his conquests were all des-

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troyed in course of time. The writings of later Greek historians regarding Alexander's invasions, of several centuries afterwards, which alone are available to us, come under "tradition enshrined in literature," according to the principles enunciated by Sri N. Subbarao. So they cannot claim conclusive authority. No independent evidence of undoubted authenticity has been advanced to corroborate them. There is no inscriptional evidence whatever, to mention. If we take the accounts of foreign travellers into consideration, they were not historians, they had no historical knowledge. They did not write as historians with the point of view of a historian. It was not the purpose of their visits and travels. They were ignorant of the languages of the land. They were not the contemporaries of Alexander. They visited this country 10 centuries after the invasion of Alexander and incorporated in their writings material reported to them by the way farers who have no historical sense and recorded incidentally in a language they did not know, as they (foreigners) understood it. Moreover the information thus gathered by them regarding the events of a thousand years previously, might have been misunderstood by them on account of the confusing nature of the tradition itself, names of kings being repeated and one king being mistaken for another of the same or similar name. Further, in the translations, so called, of the writings of these foreign travellers to our country in ancient times, modern European historical scholars of Indian history might have interpolated, according to some competent critics, statements to render plausible, their own false and wrong determinations of ancient Indian chronology.

How could such statements of foreign travellers, incomplete and corrupted, supersede the clear accounts in our ancient indigenous consistent and complete literary and historical compositions? Kalhana, the author of Rajatarangini claims 1. that for a period of 4000 years before him, the histories of the reigns of kings of his country Kashmir, were composed by their contemporaries who were actual eye witnesses to the events recorded by them. 2. that later historians had compiled continuous and comperhensive histories of all the reigns

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on the basis of such seperate accounts of the different reigns. 3. that he had examined critically 12 such historical treatises and 4, to remove the corruptions that had crept into them due to later interpolations. and their mutual inconsistencies on that account, he had consulted all the inscriptions, eulogies, scientific and other literature of the past available to him, and the incidental references to history in them and in local traditions, and evolved his own correct and comprehensive and cogent history of Kashmir. in the I-8,9,10 verses of his Rajatarangini. The meterial used by Kalhana was not gathered from the traditions extant among his contemporaries but from the writings of earlier historians and actual contemporaries of the events of different times dealt with by him. Sri N. Subbarao could have no doubt in the matter of the historical value of Kalhana's book if he had perused it in the original.

Please lend him my history of Kashmir which I had sent you and induce him to go through it.

V.A. Smith and others have given high praise to this Rajatarangini. There is not even one historical treatise by any European orientalist, more genuine. All the historical writings by the western historians are based on their own conjectures and hypotheses. There is not a grain of truth or fact in them. If it is claimed they are based on inscriptions, not all the inscriptions are genuine. They have themselves admitted that some of the inscriptions are spurious and forged and they have rejected them on that ground when they found them unsuitable or inconvenient for their purposes. Among those accepted by them, obviously as they found them suitable or convenient for their purposes. there are many that can be proved to be spurious and even forged. Some of even the genuine among them have been misread, misienterpreted and misapplied. In some of the important among these inscriptions there is no date or era specified to enable us to assign them to a definite date. The determinations of the dates of the inscriptions and in the inscriptions and the identifications of the princes mentioned therein are all based on their conjectures and inferences. It is such

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inscriptions and accounts of foreign travellers that are alleged to constitute independent evidence. ***Is the history of India to suffer forever from all the errors and dangers of interpreting such evidence? All the*** research connected with inscriptions for the last one century has been carried on with a view to reduce the antiquity of the ancient history and culture of Bharat but no new prince or dynasty of ancient times has been discovered by their help beyond the royal dynasties mentioned in our epics and Puranas. While all the Puranas give us details of the royal dynasties of the different kingdoms in the country and the reigns of the kings of each dynasty from the time of the Mahabharata war (3138 B.C.), setting aside this date of the Mahabharata war, the natural starting point for Indian chronology for modern times, the European historians of India have selected the invasion of Alexander as the starting point and foundation and wrongly (deliberately or by a mistake which they have been unwilling to rectify) indentifying the Indian contemporary of Alexander as Maurya Chandragupta instead of Gupta Chandra-gupta and threw into confusion the entire chronology in the Puranas and declared them wrong and unreliable as they did not tally with their own wrong determinations based on an arbitrary hypothesis. While Dr. Buhler and other European scholars have recognised the beginning of the Kali era in 3102 B.C., and of the Saptarshi era in 3076 B.C, their disciples among the Indian historical scholars are reluctant to recognise them though they are not able to justify their position or views. They bluntly refuse to accept our position though they are not able to advance arguments to justify their position or disprove the views of their opponents.

Indian historical literature locates the Mahabharata war in 3138 B.C. We have advanced inscriptional and other independent evidence in support of the same. May we expect our learned friend Sri N. Subbarao to accept our position? If he rejects the same, should he not come forward with reasons and arguments for such rejections? We are prepared

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to study his arguments with respect and if we find them convincing, to give up our position and accept his.

Sri N. Subbarao complains that all our publications seem to aim at throwing back all the dates determined by the inscriptions discovered during the last 50 years. But we challenge him to show at least one such inscription which affords evidence which deserves to be considered independent to prove the contemporaneity of Alexander and Maurya Chandragupta. In the absence of such inscriptional evidence, any argument or view should be unacceptable to him. In the absence of direct and clear evidence in the inscriptions all the arguments built up on the strength of alleged evidence in the inscriptions may be considered as calculated to reduce the antiquity of our history by shifting forward the chronology in our Puranas. Is not Sri N. Subbarao bound to produce inscriptional evidence to prove the comtemporaneity of Alexander and Maurya chandragupta which alone can resolve the entire controversy? Kindly ascertain if he has any such and let me know.

It is not proper for Sri N. Subbarao to declare that he will not participate in any further discussion in the matter. For ascertaining the truth, both the parties to a cortroversy should engage in free discussion without any reservations. according to the tradition of Bharatiya scholarship

As you say the crux of my challenge and the basis of the five points in it is the determination of the Kali era the Saptarshi era and date of the Mahabharata War. This should be the foundation and anchor-sheet of Indian history and chronology. I have not relied upon the Puranas and epics alone for my determination of them but based it on the writings of western historical scholars, inscriptions and other evidence. If all the books sent by me are carefully perused they will reveal much useful and interesting information.

With regard to the date of the Mahabharata war, evidence from the Puranas and epics, inscriptions, and the writings of western scholars have all been advanced in my publication

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on Indian eras, The same views are elaborated in my other works. Please consider if Sri N. Subbarao could still hesitate to accept our position when we are able to show that evidence of the Puranas, of the inscriptions discovered so far, the writings of modern historical scholars all point to the same conclusion.

Further, with regard to your doubts, I have already suggested that a perusal of my Indian Eras will clear them. The death of Vikramarka at the hands of Salivahana and the books describing the same do not come under history. They are fiction gathered round the name of a well-known historical character. The historical facts regarding Vikramaditya and Salivahana are found in the Bhavishya Mahapurana. They belong to the Paramara or Panwar dynasty. Salivahana is the garndson of Vikrama. The stories narrated by the 32 sculptures on the throne of Vikrama are all found in the Bhavishya purana but they are not the same as the 32 stories in the publications of the Vavilla press. The later are derived from Sanskrit literary fiction. Gunadhya's stories are transformed into the Kathasarithsagara. The stories of the Dwatrimsat Salabhangika have been transformed into the stories of the 32 sculptures on the throne of Vikrama. You might have perused parts of these literary works but they do not constitute history. The Bhavishya Purana records that Vikramaditya got made a golden throne with 32 steps to ascend it with 32 golden sculptures one on each step. As he was about to ascend the throne, on the occasion of his coronation, a certain brahmin appeared at his court and advised him not to proceed with the coronation before learning from him the science of politics or Rajanithi; Vikrama acted on this advice, learnt Rajanithi or politics from him through the 32 stories and then the coronation was completed. This is the version in the Pratisarga parva of the Bhavishya purana. The 32 stories are found there. Vikramaditya was born in Kali 3001 or 101 B.C. His coronation took place in 82 B.C., His era was founded in 57 B.C.

Bhartrihari, Sri Harsha, Bhatti and Vararuchi were the

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four sons of a brahmin scholar by name Chandra Sarma born of wives of different castes. Of the four, Bhartrihari and Sriharsha were born to Silavati, daughter of the king of Ujjain who was following the Brahmin and Kshatriya traditions of the ancient culture of the land. They belong to 490-457 B C. Ref. Indian Eras, pp. 51-59

I regret my inability to attend the conferences at Bombay this year as my health is very poor just now.

Yours sincerely,
Kota Venkatachelam.

Posted on 5/6/56 1-6-56

—•—

1226/E-13, Nagappa's
Extension,
Sri Ramapuram, Bangalore
D/9-6-56.

Dear Pantulugaru,

Your kind remarks (24 pages of typed matter of 1-6-56 about the opinion given by my esteemed friend Sri N. Subbarao so as to bring him round and accept your final decision or challenge it convincing, was duly to hand. I gave it to him on 7/6/56 as soon as I returned from journey. I got back the 24 pages of your remarks and the books to-day from Sri N. Subba Rao, with directions to intimate his views as below:— It is very elaborate and pricks any man to the quick. Any how, I am quite convinced of many of the arguments put forth by you cogently and corroboratingly in support of your views on the subject of chronology and history. The latter portion of your letter as regards Vikramaditya and Salivahana, I do agree, as you have quoted the same from our Puranic evidence. Yet I think we have to investigate further to find out if there are any epigraphical or inscriptional or other evidences in the matter to justify, rectify or nullify our views.

Sri N. Subba Rao says he is otherwise busy and regrets he is not further interested in the matter. He has gone through all the books you have sent me and compliments

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you on the commendable erudition and industry you have displayed in the matter.

Yours sincerely,
M C.K. Ayyengar.

—o—

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—o—

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Correspondence between Sri K. D. Sethna M. A., Editor, 'Mother India' Aravidashrama. and the author of this book.

13 Rue Rangapoulle, Pondicherry 17-7-56 Dear Pandit Venkatachalam,

I am grateful for your reply on that point from the Puranas. As I want to quote you as an authority on this matter of Girivraj and Pataliputra I wanted to be absolutely sure.

The question of Amtiyoka is more serious and, though I feel that you have a good case, I don't feel very confident, because, case for case, the opposite view has a little more strength. But, of course, if I can make all the rest of my arguments for stronger than those of the other party, what you say about Amtiyoka will demand and command attention.

I feel 90% inclined to the identification of Sandrocottus with Samudragupta. But I am not pledged *a priori* to any view. I am not after a theory, I am after historical truth, and I am sure you too are also concerned about that. So I make it a point to check up all things on my side no less than on the other. Hence my questions to you.

Narayana Sastri's miscalculation may be small but it is very unfortunate. For he himself has said: "Unless we satisfactorily explain away this difficulty (about the Aihole Inscription), we cannot be positively certain about our conclusion that the Saka Era dates from 550 B.C." Well, if the Aihole Inscription, even with the alternative reading of 3135 instead of 3735 years from the Mahabharata War does not confirm his Saka Kala, many serious complications arise for us. And here, again. it is only if the rest of our case is exceedingly strong that we can put aside this Inscription. I think I can make the case strong enough. but the point about Samudragupta's Allahabad Pillar troubles me very much.

What you say in your postcard does not at all satisfy me. It only shows that you have depended wholly on Narayana Sastri's statement that the Yavanas are mentioned in the Inscription. I am afraid you have not thought of going to

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the original text to check his statement. Well, I have studied the Inscription in several books, so as to be certain that nothing was omitted or added, and I find that, while there is mention of frontier kings of Samatata, Davaka, Kamarupa Nepala, Kartipur and there is mention of the Malavas, Arjunayanas, Yaudheyas, Madrakas, Abhiras, Prajunas, Sanakanikas, Kakas, Kharaparikas and other tribes and then of the Daivaputras, Shahis, Shahanushahis, Sakas, Murundas and finally the people of Simhala and all other dwellers in islands, there is not the slightest hint about the Yavanas.

You must admit that I am in a pretty tight corner. We have here a full account of Samudragupta's varied conquests and wide-spread sovereignty and suzerainty, and just the point we need is missing. If an incomplete statement were there, it would not matter. As it is, it is the most natural thing to consider the omission highly significant and seriously subversive of our theory. Perhaps some explanation may be possible, but it is unfortunate that just where the final proof should be present we have to search for an explanation.

May I consult you on one more matter? I read on p.625 of A.K.Mazumdar's (not R.C.Majumdar's) ***The Hindu History*** "The Vishnu Purana states that after the Aandhras there shall be 7 Aabhiras, 10 Gardabhas, 16 Sakas, 8 Yavanas, 14 Tusharas, 13 Mundas, 11 Hunas, 11 Pauras (ruling 300 years) Kailakila Javanas (106 years): after this confusion, shall come the Gupta Dynasty of Magadha." If this sloka is there, we get an interval of several centuries between the Aandhras and the Guptas. Can you throw some light from your intimate knowledge of the Puranas? Please reply as soon as you can.

I shall type out that article on the ***Kaliyuga-Rajavrittanta*** and send it to you.

with kind thoughts,

Yours sincerely

K.D.Sethna.

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From
KOTA VENKATACHELAM,
VIJAYAWADA.2.
26/7/56

To
Sri K.D.Sethna,
13 Rue, Rangapoulle,
Pondicherry.

Dear Sir,

I am very glad to note the attempt you are making and the enquiries you are carrying at for the reconstruction of the true history of Bharat.

1. That the religion of Buddhism had never spread to the Greek Kingdoms has been admitted by Rhys Davids, Dr, Bhandarkar and the historian of Greece, Prof. Bury. The empire of Asoka extended only up to Taxila and the missionary and humanitarian activities sponsored by him were confined to the Yona, Kambhoja and Gandhara Kingdoms to the west of it and extended from there to the east, to Kashmir, Darada. Sinkiang, Kutcha, Kusthana, Nepal and other kingdoms of the Himalaya region and across Tibet to China and never so far to the west of Bharat as Egypt or Greece. Please peruse again my publication entitled "Age of Buddha, Milinda etc., (Already despatched to you) and refer to the map also provided therein. The Yavanas were of Bharatiya origin. The Greeks were descended from the uncivilised races of northern Europe. The Yavanas were quite different from the Greeks originally but the two races came together and mingled with each other in the region comprising modern Greece, giving rise to the mixed race of Iono-Greeks whose names naturally contain both Yavana and Greek elements. If this truth is once grasped, the mystery of Amtiyoka could be resolved easily. The history of the Yavanas is available in plentiful detail in the Puranas. They are mentioned among the armies that fought on the side of Duryodhana in the Mahabharata war. There is a detailed description of their part in the war in the epic. They were reputed for their proficiency in the Science of astronomy. Amtiyoka is a purely Yavana name. Antiyochus-theos is a mixed, Greek name.

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2. The Saka era of the Aihole Inscription is not the Saka era of 550 B.C., as identified by Sri Narayana Sastry. I had made a detailed study of the Aihole Inscription. The inscription tallies exactly with the true date of the Mahabharata war. Hence I give below the result of my study of it. The Saka era mentioned in it could only be the Salivahana era.

The Aihole Inscription.

An inscription has been discovered in the temple of Siva in the village of Iballi in the Dharwar district, recording a gift deed. The date of the inscription is mentioned in it as 37+3735 years after the Mahabharata war or 3735 years after the Kali Era or 556 th year of the Saka era. (=634 A.D.). The inscription is by Pulakesin II. The text has been published in the Indian Antiquary Vol. V. pp. 67-71. The same has again been published in No. 34 of the Kavya Mala series, as the 16th document, with the title 'the stone inscription (Sila Lekha) of Sri Pulakesi of the Chalukya dynasty'. (Vide Prachina lekha Mala 16th Sila Lekha) pt. I, pp. 68-72. The author (of Ancient Hindu History Part II, entitled "Archaeological Evidence misused" which is in the Press) has examined with the kind help of Sri Rallabhandi Subbarao Panthulu, Retired History Professor in the Govt. Arts college, Rajahmundry, and Honarary Secretary of the Andhra Historical Research Society, the text published in the Indian Antiquary as well as the photographic copy of the inscription itself which are reproduced below:—

"Trimsatsu trisahasreshu Bhaarataa daahavaaditah
Saptaabda sata Yukteshu sateshvabdeshu panchasu
panchaasatsu kalau kaale shatsu panchasataasucha
samaasu samatitaasu sakaanaamapi Bhubhujam."

This has been published in the Praachina lekha Maalaa with a little alteration in the 2nd line

The text of the inscription should read, when arranged in the prose order:—

"Bhaarataa daahavaaditah+Kalau Kaale, Trimsatru trisa-

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hasreshu,+saptaabda sata yukteshu+Sateshu Abdeshu panchasu, panchaasatsu shatsu panchasataasucha, samaasu samatitaasu sakaanaamapi bhuubhujaam.

and when rendered into English:—

(37 years elapsed) after the Mahabharata war (up to the beginning of the Kali 1st year,) and in Kali 30+3000+700+500=4230, and after 50+6+500=556 years after the destruction of the Saka kings.

But this reading cannot yield any cogent meaning. So a mistake is inferred in the carving of the letters of the inscription and two alterations have been suggested and incorporated in the translation and in the text as published in the Praacheena lekha Maalaa,

1. "*Saptaabda*" is altered into "*Sataabda*," and
2. "*Sateshu*" into "*Gateshu*"

with these alterations the inscription is made to yield the following meaning.

3135 after Kali or 556 after the Saka kings. According to this reading of the text:—

Since 556 of the Saka era is equal to 634 A.D., 3135 of Kali=556 of Saka era or 634 A.D., Kali 1 is 3135−634=2501, and the Mahabharata war is located in 2538 B.C.

This does not tally with any determination of any school of historians of Ancient India, eastern or western, ancient or modern.

So we suggest that two alterations are unneccessary. One, the second of "*Sateshu*" into "*Gateshu*" is enough. Then the inscription means that, 37+(30+3000+700+5)−(50+6+500)

37+3735=3772 after Bharata war minus 556 of Saka or 634 A.D., and 3735 of the Kali era minus 556 of Saka era or 634 A.D., and in 556 of Saka Era or 634 A.D.

Therefore the year of the Mahabharata war =3772−634=3138 B.C., which tallies with our determination based on other indisputable historical and inscriptional evidence.

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Dr. Fleet's translation of the inscription in the Indian Antiquary Vol. V. p, 73 is as follows.

"Three thousand seven hundred and thirty years having elapsed since the war of the Bharatas and (three thousaud) five hundred and fifty years having elapsed in the Kali Age and five hundred and six years of the Saka kings having elapsed, this stone temple of Jinendra, the abode of glory, was constructed by the order of the learned Ravikirti etc., etc," This rendering also does not hold good.

It is clearly revealed in this inscription that after the Mahabharata war, by the year Saka 556 (634 A.D.), 3772 years (had elapsed) and after Kali by the year Saka 556 (634 A.D.) 3735 years had elapsed, i.e. the year of the Mahabharata war is 3772–634=3138 B.C., and the 1st year of Kali era is 3735–634=3101 B.C.

3. With regard to the Allahabad inscription, We need not regret so very much if the word Yavana does not appear in it. Yahoodias, Sakas, Sahanusahis belonged to the region to the north of the Yavana kingdoms or modern Afghanistan. The Sakas and Murundas were to the west of the Yavana kingdoms and the Madras, Abhiras and others, to their south. The conquests of Samudra-Gupta had extended up to Herat and included the entire region to the limit. Besides the races mentioned in the inscription, he must have conquered the peoples of several other small states within their region like the Bahlikas, Haras, Hunas, Barbaras etc. None of these and not only the Yavanas, are mentioned in the inscription. So we have to take it that the conquests of Samudragupta had comprised the entire region of the north-west including the states mentioned and the states in between them and not merely the states mentioned in the inscription, leaving out the intervening states not specifically mentioned which may be held to be covered by the expression "and other tribes".

ionsover there is no reference to the alleged Greek Msoaenv, of Alexander, or Seleucus any where in our Puranas

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(or other ancient literature of Bharat). The historicity of these invasions is based exclusively on the writings of the Europeans, in obvious glorification of their past. We cannot be sure that these invasions had really occurred. The modern historians of ancient Bharat have nowhere advanced in proof of these invasions any evidence of the kind satisfying the principles laid down by them as "Fundamentals of Historical research". The alleged writings of the contemporaries of Alexander and Seleukas were lost long ago and later historians had recontructed the same 4 or 5 centuries subsequently. Such writings constitute only "tradition enshrined in literature" and hence should not be acceptable to modern historians as independent evidence according to their own vaunted principles,

Inscriptional and numismatic evidence demanded by them and acceptable to them as alone independent evidence and indisputable, is not available to them in support of the historical truth of the invasions of Alexander and Seleucus. There is not even a single word of reference to them in the literature of the country (Bharat). They cannot therefore be advanced or accepted as proved facts.

4. As regards A.K, Mazumdar on the Vishnu Purana:—

His finding that the Gupta dynasty came to power long after the close of the Aandhra empire, after an interval of 400 years during which many other kings had ruled the land cannot be accepted. His interpretation of the verses of the Vishnu Purana is not correct. He has ignored the expression Aandhra Bhrityas Sapta". In the verse on the close of the Aandhra Empire we find at the outset "Andhra Bharityas sapta', 'Abhira prabhrutayah dasa gardhabhinascha' Bhubhujo Bhavishyanti." (Vishnu Purana 4-24-51). meaning "Seven Aandhra Bhrityas, Abhiras and the Gardabhina kings ten will reign. The Aandhra Bhrityas are the Guptas, who are thus specified immediately after the Aandhra kings.

Thereafter in the verses up to 4-24-69 several kings are mentioned as ruling in the different states of Northwestern Bharat, Saka, Yavana, Mleccha and other kings and it

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is stated specifically in the 70th verse '*Etet-cha tulya Kalassarve Bhubhujo Bhavishyanti*' meaning 'All these Kings will reign contemporaneously with the Aandhra Bhrityas. It is not stated in the Puranas that all these kings mentioned in this context ruled over the entire country one after the other. Similarly it is stated in the Brahmanda and Vayu puranas that these kings had ruled contemporaneously. It is not fair on the part of Sri Mazumdar to omit just the verse declaring the contemporaneity of the kings and building up his argument on the assumption of their successive reigns.

The Matsya purana is even more definite and specific with regard to the 'Aandhra Bhritya kings'.--stating in the 16th verse the 273rd Chapter that the kings of the Aandhra dynasty ruled in all for 460 years and in the 17th and 18th verses with regard to the kings of after times—"Aandhranaam Samsthitaa raajye teshasm Bhrutyaanvaye nrupaah Saptaivandhra—bhavishanti, dasaabhiras*thadhaa* nrupaah Sapta Gardhabhilaschapi Sakaaschaashtaa dasaivthu." meaning "the empire ruled by the Aandhras will be under the rule of only (saptaivaandhra) seven of their Bhritya Dynasty. Similarly (Tadha) ten Abhirakings and seven Gardabhilas, and eighteen Sakas etc., will rule over their other parts of Bharat.

It is clear that after the Aandhras, seven Andra-Bhritya kings ruled over the Empire; Chandragupta, employed as a minister and commander in the time of the last Aandhra king killed the king and he and six of his descendents, altogether seven kings of the Gupta dynasty, known as Aandhra-Bhritya dynasty ruled over the empire. The other Mleccha kings mentioned later could only be the contemporaries of the Aandhra-Bhritya emperors, ruling in the states of Northwestern Bharat and other parts of the country and not rulers of the empire after the Aandhras. Even if the position, taken up by some historians, that these kings ruled after the Andhras, is conceded, it my be held that they were the contemporaries of the Aandhra-Bhrityas without any

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prejudice to our interpretation and conclusion. Even if they were the contemporaries of the Guptas, they might be feudatory princes, conquered by Samudragupta.

Yours sincerely,
(sd) Kota Venkatachelam.
26/7/56

Please send a copy of Samudragupta's conquest on the Allahabad pillar along with the copy of the criticism of Kaliyugaraja Vrittanta at an early date.

---

13 Rue Rangapoulle, Pondicherry, 30-7-56.

Dear Pandit Venkatachelam,

I hasten to acknowledge your long letter. I am indeed grateful to you for the trouble you are taking for me.

Your explanation of the Aihole Inscription is entirely convincing. 'An excellent piece of research.' What one realises in general is that the words "Saka Era" are understood in different ways by different people and the chief thing in reading either an inscription or a coin rightly is to decide which Saka Era is meant. I am of the opinion that the Saka Era used for instance, by Rudradaman is neither Salivahana Saka nor the Cyrus Era of 550 B.C., but the Harsha Era mentioned by Alberuni as starting exactly five hundred years before Vikrama Samvat. Then alone the chronology of the Mahakshatrapas and the Andhras make sence, Your datings of these Mahakshatrapas in ***Age of Buddha, Milinda and Amtiyoka*** are a little off the mark. They do not agree exactly with any of the inscription-dates of Rudradaman and Chashtana* according to any interpretation of Saka Era. Follow the Harsha Era and everything will come right.

I shall be glad, however, to know who precisely this Harsha is. In none of your books do I find any indication. You just mention the Harsha Era in your list of Important Events.

---

* Saka 52 of inscrtptions at Andhau and Saka 72 of the Junagarh inscription.

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Another point. Have you any sources to quote, outside Narayana Sastri, that there was actually a Cyrus Era followed by Persian or other kings? Sastri refers to Herodotus, but I don't have Herodotus here. This Era is extremely suitable for us and sets right several calculations and gives meaning to things which would otherwise be inexplicable. But what are our authorities? Here I may mention by the way, that Alberuni distinctly says that the Gupta Era begins 241 years after the commencement of the Saka Era. If the Era concerned is, as modern historians believe, that of 78 A.D., we get the generally accepted 319 A.D. If it is the Harsha Era we get 216 B.C. an out-landish date. If it is the Cyrus Era we get 309 B.C. I believe that this is the real starting of the Gupta Era and it starts with Samudragupta who is the real founder of the Gupta Empire, while Chandragupta established only a kingdom and not an empire. Alberuni has been found extremely accurate in many respects and I see no reason to doubt his clue here.

I think we must have a certain plasticity of mind which would enable us to accept broadly the Puranic chronology without making us sticklers after every detail of it. We are after truth and must take even the Puranas as fallible at times.

Talking of truth, I may remark that I am up against huge difficulties in establishing our thesis. The work seemed easy at the beginning but the more I researched in order to prove your contention and Sastri's and Acharya's, the more I realised how strong the opposite case is. We should do injustice to our own cause if we failed to realise this. We shall expose ourselves to devastating criticism at several points unless we have fully appreciated the manysided plausibility of the modern view. For days and days I worried about Rudradaman and Gautamiputra Satakarni, because if rejecting 78 A.D. as the Saka Era we take the Cyrus Era we bring up Rudradaman to 498 B.C. and as it is impossible, because of several inscriptions, to disconnect Gautamiputra from him we upset the whole Andhra chronology if we put the latter

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roundabout 500 B.C. It is only when the Harsha Era flashed on me that some meaning could be got out of the inscriptions. Still, all the trouble is not over. Ptolemy's *Geography* is a tremendous hurdle. for it makes it extremely likely that Chashtana and Vasishthiputra Pulumayi flourished in about 130 A.D. Ptolemy mentions them as Tiastenes and Siriptolemaios and gives as their capitals Ozene (Ujjain) and Baithana (Paithan or Pratishthana). He wrote in 140 A.D. out of materials gathered ten years earlier.

In my article I am going to state at first the opposite case in its full strength and then see if I can demolish it and substitute a better one. Sometimes I wish I could make a trip to you and thrash out all my problems.

Your correction of A.K.Mazumdar is very satisfying. The quotations from the Puranas which you give are most apt and help us considerably. I have no special knowledge of the Puranas and your erudition here is indispensable.

I'll type out the article on Kaliyuga Rajavrittanta in a day or so. Also the whole inscription of Samudragupta which I consider the most magnificent inscription in all history.

I'll write on the point you make about Samudragupta and Yavana and Alexander. I need to think on it a little.

With kind regards,

Yours sincerely
K.D.Sethna

P.S. Do any of the older Puranas give any hint of the accounts on *Kaliyuga Rajavrittanta* gives of the first two Guptas? I am almost persuaded that these accounts are false. Samudragupta's inscription runs counter to one of them.

---

13 Rue Rangapoulle, Pondicherry, 11/8/56.

Dear Pandit Venkatachalam,

You must have received my letter written immediately on getting yours - and also the copies sent by me of the article on *Kaliyuga Rajavrittanta* and of Harishena's *prasasti* on the Allahabad Pillar.

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The first short introductory part of my article will appear this month in *Mother India*. I shall send you a copy. But the real labour will be in the second, third, fourth and fifth instalments.

In the second instalment I shall state at its strongest the case against our theory, based on supposedly independent evidence supplied by the post-Chandragupta epochs by means of inscriptions and documents. We simply have to realise the strength of this case if we are going to make any impression on historical opinion. In the third I shall show that what is taken as clear-cut and definitive in this case is not really so and that the feeling of clear-cutness and definitiveness comes because already there has been a making up of the mind on the issue of Sandrocottus and Chandragupta Maurya and hence the flaws in the case get slurred over. In the fourth I shall re-examine the so-called correspondence between the Greek accounts and what we know about Chandragupta Maurya. In the fifth I shall present out alternative based on the Puranic evidence, anticipate all dejections to it and in the light of it I shall attempt to reinterpret the data cited by our opponents in support of their case. In several places I shall take help from your books as well as from Narayana Sastri's.

You have asked my opinion on what you say about the absence of "Yavanas" in Samudragupta's inscription. I don't think we can argue along the line you suggest. First of all, when you accept the Cyrus Era although there is no mention of it in all our literature and when you specifically say that you accept it as we accept Alexander's Indian campaign although no evidence about it is to be found in our ancient literature, it is not open to you to turn round and declare that compaign to be fiction. We must preserve some consistency and take problems as problems instead of finding an easy way out which solves nothing. Besides, don't forget that you have talleed of Samudragupta giving battle to Alexander himself and defeating him. (I wish you had not indulged in this kind of fancy. Please excuse me for

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my critical remark, but sometimes I feel that you have a lot of valuable matter but spoil it here and there by either taking somewhat imaginative flights or showing accusatory indignation against scholars.) Again, in several places you have spoken of Sandrocottus. If Alexander's campaign is pure invention for glorifying Greece we should forget all about Sandrocottus. But can we forget him? No Greek historian could have invented him. He is the indubitable reality which makes Alexander's campaign real on the whole.

It is true, however, that Alexander fluttered only the north-western tribes and left no direct impress on India at all and therefore India ignored him.

If Samudragupta had dealings with Seleucus Nicator as commonly believed, we should expect some indication on the Allahabad Pillar. If it is not there we should look for a genuine reason for its omission. My studies convince me that there was no actual passage of arms between Seleucus and Sandrocottus. There was only a treaty because the Greeks realised in advance what they were up against. I shall touch on this subject when I come to it in my article.

I had asked you for enlightenment on two or three points. But I haven't heard from you. There are two or three more. First, could you tell me what references in the Mahabharat or elsewhere make you say that there were only five Yavana states in the north-west of Bharat? It would be extremely favourable to our case if there were only five such kingdoms, for then we shall provide an explanation for Asoka's mentioning only five Yona rajas. I have ascertained that round about the middle of the third century B.C., when Asoka is supposed to have mentioned his five rajas, there were more than five Greek kings. Why did he not mention them? This is a point against the usual identifications. So I am anxious to know the precise grounds of your statement. Secondly, why do you make Amtiyoka the king of Simhapura? According to Asoka, Amtiyoka is the nearest to him and the four other kings are beyond Amtiyoka. In the big map you have provided in ***The Plot in Indian Chronology***,

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Simhapura is right in the middle of the five Yavana kingdoms. Amtiyoka should be king of Abhisara.

What makes you say that Samudragupta's empire Stretched up to Herat? As far aa we can judge from the Allahabad Pillar it went only a little beyond the Indus, add that too on the north-western side where the Kushana kings seem to have been. The titles Daivaputra shahi and shahanushahi were titles of the Kushanas or else in general the Sakas. The Yaudheyas are generally placed between the Sutlej and the Jumuna, if I remember rightly. According to you they are beyond the Indus. Are you sure about this?

Now a word about the Puranas? What exactly is the statement about the Saptarshi completing their cycle with the Andhras? In Pargiter I find: "At the end of the Andhras who will be in the 27th century afterwards, the cycle repeats itself." In Narayana Sastri I find that all the Puranas agree that the cycle begins again in the reign of the 27th Andhra king. In your ***Plot*** I see that you make the cycle complete itself in the time of the 24th Andhra king. You make the original cycle begin from 3176, while Narayana Sastri evidently makes it begin in 3076, the Laukikabda. For the 27th Andhra king is Sivasri Satakarni (376-369 B.C).

Then a question about Pulakesin's inscription. You have translated ***samatitasu sakanamapi bhubhujam*** as "after the destruction of the Saka Kings", But could not ***samatitasu*** be taken with the number of years and refer to their having passed? Would not that be the more natural rendering? If it is taken with the kings there is a note in the inscription which is appropriate because Salivahana Era is known for the destruction of the Sakas. But is there any grammatical inevitability in such a construction?

Lastly, in that sloka about Udayi and Kusumapura, what is the point of the words "puravaram...pruthivyam"? Don't they imply the making of Kusumapura chief city on earth? I am asking this because I want to be one hundred percent sure that Pargiter is not justified in saying that the

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capital was changed from Girivraja to Pataliputra. After, Udayi up to Chandragupta Maurya, how many times, if at all are kings said to have been crowned at Girivraja or Rajagriha?

I hope I'll hear from you, I have in all these matters no one except you to whom I can form with confidence.

With kind thoughts,

K.D.Sethna

From
KOTA VENKATACHELAM, VIJAYAWADA.
Date 24/8/56.

To
Sri K.D.Setna. M.A.
13 Rue, Rangapaulli,
Pondicherry.

Dear Sir,

The two articles namely 1. Kaliyuga Rajavrittanta and Harisena's Prasasti on the Allahabad Pillar kindly sent by you have been received by me with thanks. As I have been busy with printing affairs I could not reply to you earlier. I have to give the following replies to the questions raised by you in your letter dated 30-7-1956.

Alberuni stated that the Sri Harsha Era commenced 400 years before Vikrama era but not 500 years. Please refer the Indian eras pp. 51 to 59 and (2) My "Chronology of Nepal History Reconstructed (p. 35), copies of these and other books of mine had been sent by me for Aravindashram to the address of Sri. C.Narayana Reddy.

Rudradamana lived about 420-400 B. C., Gautamiputra Sata Karni lived in 433-408. (Vide my Age of Buddha, Milinda etc., pp. 125 and 199.)

Both of them were contemporaries. The year 52 mentioned in Progress Report of Archaeological survey of India, Western Circle 1914, 1915 No 67, Andhan Inscription, does not refer to any Era. G.J. Dubrieul in his "Ancient History of Deccan"

p. 26 has said that 52 is the number of the year of his reign.

"Rajna Chaistanasa Ysamotica putrasa Rajna Rudradamasa Jayadamana Putrasa Varshe dwipanchase (52)")

Meaning: In the 52nd year (of the reign or the life time) of Rudradamana son of Jayadamana, grandson of Chastana and great-grandson of Ysamotica".

Mr. Dubrieul clearly says that the words referring to 52 can mean only one thing viz. "of the reign of Rudradamana" I only add that it may mean also "of the life time of Rudradamana"

Kindly send me a copy of the Junagadh inscription. I believe even in that the word Saka is not found. Thereto 72 may not refer to any Era.

As for the Cyrus era (2552 Kali or 550 B.C.) Please refer to my book "Indian Eras (p. 48 ff). Varahamihira in his Brihatsamhita (Ch XIII-3) says that the Saka era begins 2526 years after the date of the Swargarohana of Yuddhisthira, 26 Kali or 3076 B.C.) which corresponds to 550 B.C.

What Alberuni has written about the Era is not correct. Alberuni wrote his work in 1031 A.D., in the Arabic language. Alberuni says that Bhaskaracharya's work 'Karnakuthuhala' had been current in his country in the 9th century A.D. Dr. Weber in his History of Indian Literature Ed. 1878 A.D., pp. 261, 262, says that he is confused as to how to reconcile the two statements that Bhaskara lived in or before the 9th century and that he flourished in the 12th century A.D., except by supposing that these two Bhaskaras were different persons.

In the English edition 1915 A.D., of Alberuni's book Dr. Sachau has removed the names of Bhaskara and has substituted the name 'Vitteswara' for Bhaskara. Such is the nature of the tamperings of original texts to which I often refer in my writings as being misleading and misdirecting honest historical research workers in the field, I have the suspicion that a reference to the Gupta Era of 319-20 in Alberuni's work is only an interpolation-a work of tamperors.

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Dr. Fleet gives the Gupta inscriptions in his 'Corpus Inscriptionum Indicarum' Vol. III (Ed. 1770 A.D. or thereabout). No-where in those inscriptions do we find any indication as to when the Gupta Era began. On simple surmises he fixed 319-20 A.D., as the beginning of the Gupta Era. In that connection he does not even mention that Alberuni points to the same year as the beginning of the Gupta Era. (Vide my 'Chronology of Kashmir History Reconstructed, pp. 73.74). Therefore this may be an interpolation in Alberuni's Book.

All the modern historians have accepted the royal dynasties from the Mahabharata war to the Aandhra dynasty as listed in the Puranas. The correct date of the Mahabharata war is 3138 B.C. According to this the Gupta Dynasty begins in 327 B.C. Sir William Jones gives a list of Hindu Royal dynasties from 3101 B.C. to 452 B.C., which according to him is the end of the Aandhra Dynasty. By a few errors here and there he arrived at 452 B.C. instead of 327 B.C. (Vide 'The plot in Indian Chronology pp. 13-16-). Otherwise his list is correct.

It is accepted by all the Puranas that the Guptas came immediately after the Aandhras. The greatest strength in my argument is that pursuing the several periods of the various dynasties given in the Puranas right from the year of the Mahabharata war of 3138 B.C., down to the end of the Aandhra dynasty, we arrive the year 327 B.C. As the Guptas followed the Aandhras, the Gupta dynasty and the Gupta era evidently begins with the year 327 B.C. As the date 309 B.C., suggested by you, our difference is negligible.

Modern historians cannot show any inscriptional or other evidence for their assertion that the Aandhra Dynasty came to power in the 2nd or 1st century B.C. Recently some punchmarked coins of the Aandhras were found near Patna. It has been a common idea for a long time among the historians that the punchmarked coins were all of the 9th century B.C Thus they are bound to accept the Puranic date of 833 B.C. for the beginning of the Aandhra dynasty. Gautamiputra Satakarni and Rudradamana were contemporaries

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both living in the 5th century B.C. Thus we see the basis of Indian Chronology is 3138 B.C., the date of the Mahabharata war. If we recognise this we will be able to understand several things which we do not understand. Failure to recognise this will mislead us in several ways. (Please see p. 125 and 198 of my book "Age of Buddha-Milinda etc.)

As for Ptolemy's authenticity, please remember even western historians have admitted that he had no direct knowledge of India and that he based his writings on the information furnished by illiterate boat-men and that there has been much confusion in the place-names and other details, in Ptolemy's work. Further there are several interpolations. More of this you may see in my book under Print, Ancient Hindu History Part II. (Archaeological evidence misused.)

Ptolemy's work was lost. There has been published in the 20th century a book entitled Mc. Crindle's Ptolemy in which Chastana and Satavahana are made to be contemporaries. This need not be given any credence as Crindle himself admitted that his work is not reliable. Further the Satavahana referred to in this work might be one of the later Satavahanas—who ruled over Aandhra—bearing that title.

Evidently it is wrong to give greater credence to such doubtful foreign writings than to the Puranas which contain first hand information and knowledge of the authors about their own country.

"Ptolemy had to rely and specially so in the case of India, of which he had not even the slightest personal observation—upon second-hand information—report of travellers, navigators, work of previous writers and certain Indian sources." (Vide, 'Mc. Crindle's Ptolemy,' Intro P. XXI.)

Modern historians have said that the history of the Guptas in Kaliyugarajavrittanta is a later day composition based on the inscriptions and therefore an interpolation in the Kaliyugarajavrittamta. There is no point in these historians rejcting this piece as being an interpolation, because the information contained in this piece fully tally with the

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material of the inscriptions. Even if this piece is an interpolation the whole book cannot be said to be a forged document. Some how the list of the Gupta kings has been missed in the Puranas, but yet the Puranas clearly mention that the Seven Gupta kings followed the Aandhras.

The names of those seven kings were gathered from other sources, and these names have been incorporated in Kaliyugarajavrittamta. There is nothing wrong about it. Thus we see that the author of this supposed interpolation in K.R.V. has done great service to historical literature by supplying a missed list of kings.

Reply to your Letter II Dated 11-8-56:—

The Cyrus Era is mentioned in the ancient Astronomical works. I have dealt with the subject of Cyrus Era in detail in my Indian Eras. Please refer to that.

You have given certain reasons for the absence of Yavana on the Allahabad Pillar inscription. Those reasons are more sound than the reasons given by me, with regard to Seluccus also your reasoning is quite acceptable. I feel always indebted to those that make a critical study of my works and show me the defects therein.

If I am a bit harsh, here and there, towards modern historians, it is not because I have any contempt for them but because that much harshness is needed to rouse our people from the deep slumber of superstitious adherence to unfounded and untenable historical theories. I would be very glad if you awaken them without the use of that harshness.

As regards Alexander, I nowhere said that he was not a historical person or he did not carry on historical expeditions. I maintain that he reached only the Yavana territory (Afganistan) but never crossed the Indus.

Regarding Yavanas and their kingdoms please go through the VII th chapter (pp, 117-138) of my book "The Plot in Indian Chronology". There I have given in Telugu charactors the references to Yavana kingdoms in the Puranas, Mahabharata, Manusmriti etc. I have given the same quotations at the end of the Book in Nagari Script in the same order.

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Please also see pp. 239 & 240 of my "Chronology of Kashmir history Reconstructed" a copy of which I have sent to Sri. C.Narayana Reddy garu, who knows Telugu well and can help you.

I request you to go through my books before you begin to publish your history in "Mother India".

From references in the Puranas, in the Mahabharata and in Rajatarangini, it is clear that even before the Mahabharata war there were five Yavana kingdoms, to the west of Kashmir, a Yavana town in the Pandya kingdom and a large Yavana army in Pragjyotisha. Besides this in the Bhishma, Drona and Shalya parvas of Mahabharata there are many references to the Yavanas and their skill in warfare. By that time Greece or Greeks did not come into existence.

Of all the Yavana kingdoms "Simhapura" kingdom was the biggest. The town 'Nysa', the birth-place of the Yavana god was in that kingdom. There was also the sacred mountain summit 'Kohimor' and another Summit 'Meru', on which the Yavana god 'Dionysius' is said to have perfomed Penance. When Alexander visited that kingdom he camped at 'Nysa'. He could understand the people of that place belonged the same community as his own, which was mentioned in the ancient Yavana Puranas. (Vide pp. 135–138 'The Plot in Indian Chronology')

Abhisara and Urasa were small Yavana kingdoms. The kings of Kashmir frequently conquered and annexed them. Further 'Simhapura' was just by the western side of Gandhara. Eastern Gandhara with its capital 'Thakshasila' was a part of Asokan Empire. The territory to the west of Asokan Empire was Simhapura' but not Abhisara which was to the north of Asokan Empire. That was why 'Simhapura' was selected as the province of the Yavana Empire. Please see the map given in the 'Age of Buddha, Milinda etc', which is more accurate than the big map given in 'The Plot in Indian Chronology'.

According to the Geographical references in the Puranas, the Northwestern frontier extended upto Herat. (Please read

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my "Manavasrishti Vijnana" from page 79. A copy of this book was sent by me to Mr. Narayana Reddi. In the same book a map of the Ancient Bharatavarsha is given between pages 26-27.

There were three Yavana kingdoms in Afghanistan viz. Simhapura, Divyakataka and Uttara jyotisha. 'Heerat' lay in the North-west of Afganistan. The three Yavana kingdoms and the western portion of Gandhara constituted modern Afganistan. 'Takshasila' was the capital of Eastern Gandhara and also the western frontier point of Asoka's Empire.

Shahis, Shahanushahis were Turuskas also called Kushans, belonging to Russian Turkistan. The Rajatarangini says (168 to 173 of Ch. I) that Kanishka was a Thurushka king also says that Hushka, Jushka and Kanishka ruled Kashmir simultaneously.

"Tulyam trayodha Hushkadya sthuruskaabhi Janodhbhavah" (Vol. II, 8-6)

The fact that Samudragupta conquered these Kushans meant that he conquered Afghanisthan including Herat and the land beyond it to the end of Russian Turkisthan. The tribe Yahudiyas might have resided not only in the place located by you but also in North- west India. The Kiratas and Sakas inhabited not only Eastern India but also western India. Although the residence of all these sects was to the west of river Indus, many of them migrated to the regions north of the Himalayas. The region contained amidst the branches of the Indus was the original place of the Bahlikas. As their number increased they migrated to the region to the north of Afganisthan, their chief town there being "Balkh".

Shahi or Shahanushahi was a seperate sect and it was different from the Sakas, whose country was 'Sakastan' lying in the bent of the river Helmond and to the west of the territory of 'Aria' with 'Herat' as capital.

Puranic Slokas referring to the movement of the Great Bear, are given in Telugu Charactors on p. 34 of my book "The Plot in Indian Chronology". The corresponding Nagari

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version is given in Appendix V of that book. An English commentary of those slokas is given on page 35. On page 34 is given a sloka from Matsya Purana (no-41) whose English translation is given on page 35. For slokas number 46 and 47 on page 35 the English version is given on page 36. The period of hundred years from 3176 B.C. when the Great Bear was passing through 'Magha' is called the "Magha century".

The statement of Pargiter regarding the movement of the Great Bear is wrong. He says that in Ch. 271-41 sloka of Matsya Purana there is need for correction, while as a matter of fact the Sloka is quite correct. 3138 B.C. is the time of Pariksth's birth. Then the Great Bear was in the constallation of Magha, according to Matsya Purana and other ancient works. Pargiter pushes back the Great Bear to Pushyami and he does not stop there. He says that the Great Bear took 814 years to move from Pushyami to Magha, while only two hundred years are needed for the Great Bear to move over a distance of the two stars from Pushyami to Magha. By Pargiter's tampering of the original we are asked to believe that the next revolution of the Great Bear started from the 24th star from Pushyami instead of from Magha the 27th star. Thus Pargiter is evidently wrong.

There is no difference on this point between myself and Narayana Sastry. He was speaking of the Saptarshi Era (3076 B.C.) and I of the movement of the Great Bear from Parikshit's Birth viz. 3138 B.C. For one revolution from this date the Great Bear takes 2700 years and we arrive at 438 B.C. The time of the 24th Aandhra king is 461-433 B.C. On a revolution of the Great Bear starting from 3176 B.C. the time of the entry of the Great Bear into Magha, we arrive at 476 B.C., the time of the 21st Aandhra king. Mr Narayana Sastry speaks of the Saptarshi Era or Saka, which started in 3076 B.C. One revolution of the 2700 years of the Saptarshi era from that date would lead us to 376 B.C., the beginning of the reign of the 27th Aandhra king. There would be no confusion if you bear these points in mind.

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As for sloka no 41 of Ch. 271 in Matsya Purana, please see pages 34, 35 and 36. It is said that by the time of the beginning of the Aandhra dynasty the Saptarshi Mandala would be in the beginning of the 24th Star century (in 2305) The Slokas 41, 46 and 47 clearly indicate not only the time of the Aandhras but also the length of the period from the Mahabharata war to the end of Aandhra Dynasty (2811 years).

In the following words of the Aihole inscription the number of years is not given in ',Samathitasu Sakanamapi Bhubhujam." If we add the relevent words referring to the number of years the passage would be like this. "Panchasatsu (50) shatsu (6) Panchasatasucha (500)=556 years having elapsed from the destruction of the Saka kings.

Whoever killed the Sakas in large numbers would be an era founder and an emperor of Bharat, His era would replace the previous era. This is what Kalidasa says in his Jyotirvidabharana. We should interpret ancient texts in the light of such traditions.

'***Puravaram***' means:— "A beautiful town."

Prudhivyam means "on the earth" i.e. (in, the kingdom) Full meaning: "Udayi will build a beautiful town (not city) named 'Kusumapura' in the kingdom on the southern bank of the Ganges in the fourth year of his reign."

This is the meaning of the verse. There is nothing here referring to the ***transfer of the capital.***

No Purana says that any king from the time of Udayi to Chandragupta Maurya had his coronation perfomed at Girivraja. Rajagriha, Pataliputra or Kusumapura. No where is it said that the capital shifted from Girivraja. So we should take it that Girivraja continued to be the capital.

(Sd) Kota Venkatachalam

24/8/56.

——o——

13 Rue Rangapoulle, Pondicherry, 29—8—56.

Dear Pandit Venkatachalam,

I have started replying to you, but haven't been able to finish. In order not to keep you waiting, I hurry to ack-

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nowledge your interesting letter. I am grateful for the trouble you are taking over my problems.

I'll send you my reply in a day or two.

With kind thoughts,
(Sd)K. D. Sethna

It will be a great pleasure if I could have ***for myself*** copies of all your English books, expect ***the plot*** and the Age of Buddha which I have allready bought from you. Can't you send me a little gift? I'll pay for the postage.

---

13 Rue Rangapoulle, Pondicherry, 31-8-56.

Dear Pandit Venkatachalam,

Thanks for your long and interesting letter. I was thinking of replying to you every day but could not find time, although I was so eager to discuss the subject dear to both our hearts.

Yes, Alberuni states that the Harsha Era began 400 years before the Vikrama Era. "500" was a slip of the typewriter.

I have consulted Kielhorn's translation of the Junagarh inscription in ***Indian History from Original Sources***. There the phrase is: "In the 72nd year of the king...", after which Rudradaman's own name is given. But this does not seem to make much sense. You have given Rudradaman the reign-period 420-400 B.C. How then can you hold that he reigned for 72 years or even 52? And I am surprised that Dubreuil should count 52 of the Andhau inscription as Rudradaman's 52nd year, because, as far as I remember, he considers Chasthana the founder of the Saka Kala. Dr .D.C. Sircar says that both the Andhau and the Junagarh inscriptions are in the Saka Era whereas those of Nahapana are in an era which is unspecified. My own opinion, for what it may be worth, is that both Sircar and Dubreuil are being fanciful. There is no Saka Era mentioned and it is only because the Saka Era of Salivahana would suit their general scheme of chronology that historians like Sircar assume Chasthana to be referring to 78 A.D. But it is curious that

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Sircar makes a distinction between Nahapana's wording and Rudradaman's. What is there in the latter's inscription that can be read as a reference to the Saka Era? I say Dubreuil also is fanciful because his translation seems quite wrong. As Raychaudhuri points out, the literal rendering is: "In the 52nd year of Raja Chasthana son of Ysamotika, of Raja Rudradaman son of Jayadamana." This shows a joint rulership and then it is natural to assume that the 52nd year refers to neither the reign of Chasthana nor that of Rudradaman but to some Era. I chose to read this Era as the Harsha Saka. This would give Rudradaman's reign as 407-387 (beginning in the 52nd and ending in the 72nd year of the Harsha Era.) As Gautamiputra does not seem to have lived beyond the date of the Andhau inscription your choronology for him can stand: 433, 403 B.C. It is generally understood that Rudradaman defeated Gautamiputra twice before he (Rudradaman) became Mahakshatrapa - that is, before at least the Andhau inscription.

As regards the Cyrus Era, it may be a genuine thing, but it may also be a brilliant invention of Narayana Sastri. The date 550 B.C. seems to be involved in Varahamihira's words if we assume that he must have meant 3076 by the phrase "the time of Yudhishthira", and Sastri must have looked about for some important event in that year and struck upon the victory of Cyrus over the Medes. He has tried, by a good deal of emphasis in his writing, to impress us with what he called "this ever memorable year". But how was it more memorable than 338 B.C. when Cyrus declared himself "King of all the quarters"? Sastri refers to Herodotus as mentioning the Era, but I have looked into Herodotus and found nothing. You have also referred to the ***Encyclopaedia Britannica***, as recognising the Era. I wish you would not make such irresponsible references. Have you looked into the ***Encyclopaedia Britannica?*** Sastri merely refers to it for information on Cyrus campaigns: you have misunderstood this as a reference to a mention of the Era. I have found nothing in the ***Encyclopaedia***. Unless you

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are referring to an old edition in which you have actually found a mention, you should delete your reference in future editions of your book. Forgive my saying this, but we must not expose ourselves anywhere as lacking in the true spirit of historical research. I don't think that even the Persian kings who followed Cyrus count in any Era bearing his name. As far as I know, they count only in their own reign-years. At least in one of the latest histories of Persia, Olmstead's study, there is not a word about any era and yet we feel that something must have happened in 550 B.C., if our interpretation of Varahamihira is right. I am considerably puzzled in this matter. I have taken Alberuni also to be meaning the Cyrus Era when he says that the Gupta Era was founded 241 years after Saka Kala. This statement of his is well—known to all scholars. M.K.Acharya also mentions it. You will find it in many histories, old and new. But it is usually taken to mean 241 years after the Salivahana Era: *i.e.* 319 A.D. Acharya says that after the Aandhras there were 18 years of anarchy and confusion and then the Guptas started their reign. This would be somewhat in agreement with what modern historians say. You are mistaken in thinking that everybody believes that the Guptas immediately succeeded the Aandhras. According to modern historians Puloman's reign ended in 227 A.D. and the Guptas came nearly a century later'.

The point about Bhaskara is very curious indeed. But I am afraid we cannot solve it so easily, by saying that Sachau has tampered with the text. It could just as well be that the older text was corrupt. If Sachau substituted Vitteswara. I should expect him to say so in a footnote. If he has not said so, we should start research on our own. I have got the matter referred to an Arabic scholar who will look up Alberuni in the original. If we find Bhaskara or rather "Bashkar" (as Weber puts it) in Alberuni, we shall definitely prove that by referring to Saka Kala he meant something else than 78 A.D. or even 57 B.C.

I am glad to read what you have said about Ptolemy.

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In my opinion Ptolemy's evidence is the strongest for Chasthana and Vasihthiputra Pulomavi having lived in the second century A.D. No doubt, Ptolemy had no first-hand knowledge, and we may disqualify him in general, but I should like to have more details about his inaccuracy. Have you got a copy of his *Geography?* I am trying to get hold of the best edition of it but apart from Mc Crindle's, about which I have heard, I don't know what to look for. Why should a five-hundred-years-old bit of information be connected by Ptolemy with Pratishthana and Ujjain? Unless we can prove to the contrary, the probability is strong that he was giving us contemporary news. I wish you would do some research in this matter. You must be fed up with my hesitations and questions, but, believe me, we cannot truely establish our case unless we demolish every argument in favour of the opposite. If Ptolemy's information is based on the accounts given by illiterate boatmen, I cannot understand how he could so accurately name Chasthana and Pulomavi as Tiastanes and Siriptolemaies and connect them with the precise towns that they were connected with. I was also astonished to find that Ptolemy has mentioned Baleokouros of Hippekoura. Vincent Smith guesses that this king may be Gautamiputra, but he has no proof. I think I have come closer, by noting in your list of Hindu Royal Dynasties that Gautamiputra is also called Vilivayakura. Baleokoures is definitely Vilvayakura. I can't identify Hippokours, his capital. To find three kings belonging to the same age mentioned with so much accuracy commands consideration.

The point about *Kaliyugarajavrittanta* is not that it tallies with inscriptional evidence. That would be something in its favour. It tallies in a most suspicious way. First, it tallies only up to a certain period of historical discovery. Nothing discovered after 1897 is to be found in it- secondly the mistake about Sthiragupta current from 1893 to1903 is found in it. All this suggests though it does not by itself prove, that the whole of *Kaliyuga-rajavrittanta* is a composition of the last decade of the nineteenth century, and wherever it is correct it is depen

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dent wholly on moderen discoveries. What are we to think of those parts that are not in agreement with these discoveries ? What authority is there for our believing that Chandragupta of the Gupta dynasty murdered the minor of the Aandhra dynasty who were put in his charge or that he had a second wife who was the sister of Chandrasri's queen? Again, why should we believe that Samudragupta killed his father when the Allahabad inscription clearly says that Chandragupta with great joy appointed Samudragupta king ? I do wish these stories about the Guptas were true. They would suit us so well, for the account about Chandragupta has several points of resemblance with two or three stories given by the Greeks about Xandrames. By the way, I am inclined to equate Xandrames not with Chandrasri but with Chandragupta Gupta. Chandrasri was not at all a powerful king, nor was he an upstart like Xandrames. Nothing the Greeks have said can be said about Chandrasri. As between Xandrames and Sandrocottus, there is a curious complication which has not been sufficiently noticed but which will solve many of our difficulties in relation to the Allahabad inscription. Do you know that in the Greek writings we have at times an identification of Xandrames with Sandrocottus ? I am sure that Sandrocottus stands at the same time for Chandragupta and Samudragupta and all that is ascribed to Sandrocottus before the coming of Seleucus Nicator is the work of the Sandrocottus who was the same as Xandrames. To be more exact Sandrocottus-Samudragupta began his work in 309 B.C., only the time when Seleucus had more or less established his power in Asia and was turning his eyes towards India. I have to work all this out in a scientific manner. Perhaps the faifth or sixth instalment of my article will be devoted to it.

To return to ***Kaliyugarajavrittanta***: its account will suit me very well, but if it was composed so late as about sixty years ago what is its basis in history? On what has the author drawn? There is no tradition traceable, which can bear out this account in the points where it does not rely

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on inscriptional and epigraphic testimony collected by modern historians. A Group of research students should be set to find out whether before the last decade of the nineteenth century any manuscript copy of this Purana existed. No reputed scholar of the last century has mentioned it. And yet there is one thing that occurs to me: Wilson in his introduction to the Vishnu Purana says, "Inscriptions on columns of stone, on rocks, on coins, deciphered only of late years ... have verified the names of races and titles of princes - the Gupta and the Aandhra Rajas mentioned in the Puranas". If, as you say, the history of the Guptas is missing in the older Puranas, how could Wilson speak of Gupta rajas"? The older Puranas, according to you don't even use the word "Gupta" but only "Aandhrabhrityas", and modern historians don't take the Aandhrabhrityas to be the Guptas. So where did Wilson get his Gupta kings from the Puranas? Will you try to enlighten me here?

About the five Yavana kingdoms, you have referred me to your books. Well, I gather from them that the Mahabharata and the Puranas mentioned Abhisara, Uraga, Simhapura, Divyakataka and Uttarajyotisha as part of Uttarapatha, but nowhere do they distinguish them as Yavana kingdoms or indicate that there were five Yavana kigdoms. Is it not only from Kalhana that you call these five particular places Yavana? But Kalhana lived in the twelvth century A.D. At that time the word Yavana had come to mean a lot of things. It had already been applied to the Bactrian Greeks and to other foreigners. "Yavana" had come to mean "foreigners" in general. And we don't exactly know what people Kalhana had in mind. Also, he speaks of kings close to his own time conquering these kingdoms. So the Yavanas of his history are likely to be different from those of our ancient writings. There seems to be no positive proof that the five kingdoms were known as Yavana ones in ancient India. Does Kalhana say anywhere that the old Gonanda dynasties conquered Yavana kingdoms? Even with regard to the Yavanas of Kalhana I find that thare were not only five king-

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doms. If we add "Darva" and "Yavana Rashtra" we get seven in all. If Darva gets included in Abhisara, Yavana-rashtra still remains as a sixth kingdom. This spoils my pretty picture somewhat, but I suppose we must not be too particular.

There is also the question: Are we obliged to think of five Yavana rajas in connection with Asoka? Actually Asoka mentions only one Yavana raja. Have you noticed that? Amtiyoka alone is called "Yona raja" and the other four are merely Rajas. Asoka could easily have repeated that the term "Yona": why didn't he? Perhaps he wanted us to understand that all who were mentioned after Amtiyoka were also Yonas. But the doubt must remain whether he meant them to be taken as such.

In the para before the last I have spoken of the Bactrian Greeks. You must have snorted at my mention of them. I know that you consider Diodotus and company as no Greeks but Kshattriya Yavanas of the 13th and 14th centuries B.C. But, believe me, Diodotus (or Theodotus) is part of Greek history. He rebelled against Antiochus Theos round about 250 B.C. and became independent, just as Arsaees of Parthia did at almost the same time. We cannot conjure him away from his time and place. We are faced with the problem of reconciling these Bactrian Greeks with the presence of the Guptas in India But it is really not before the beginning of the second century B.C. that their connection with India starts, according to modern historians. This is bad enough, for at about that time we have Skandagupta on the throne, according to the Puranic chronology. What are we to do? All we can do is to confine them to places outside the Gupta empire. We may have to diminish the Gupta empire a little. Of course the Yuga-Purana is an unreliable document: even Dr. Barual did not put much trust in it. Or else it refers to me remote period, perhaps 1100 B.C or thereabouts, when Patanjali may have lived. But the Bactrian Greeks can't be whisked off to a similar date. Our very trust in the Puranas should forbid us to do

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the whisking off, for you have yourself said in your second letter to me that the Vishnu Purana gives several groups of kings as contemporary with the Aandhrabrityas and these are precisely those of whom the very first are the Bactrian Greeks and the Indo-Bactrians. You must be remembering the list: 8 Yavanas (Bactrians and Indo-Bactrians,) 13 Mundas (Indo-Parthian, "Marundas" probably from Meru or Maur in Persia, Ptolemy's "Morudae"), 10 "Gardabhilas (dynasty of Kadpheses whose name becomes in Prakrit "Gaddabhes" from which the Sanscritised forms "Gardabha, Garddabhin, Gardda-bhilas" would arise) 14 Tusharas (Turushkas or Kushans)' 16 Sakas (Indo-Scythians). Perhaps the Sakas start with Nahapana, even before the Guptas, and continue up to Chandragupta II who destroyed them.

Now a word about the Saptarishis. I know that you and Narayana Sastri are not at loggerheads regards the periods both of you deal with. If you start from 3176 and he from 3076, naturally you come to the 24th Aandhra and he to the 27th and still both of you are equally proceeding with the Saptarishis as your guide. My point is that you quote a sloka to the effect that the Saptarishis complete their cycle in the reign of the 24th Aandhra, while he says that the Puranas unanimously make the cycle end at the commencement of the reign of the 27th Aandhra or, to be more exact, with the reign of the 27th Aandhra. Surely the Puranas don't say the two things at the same time. Do they speak of the 24th Aandhra or the 27th? Perhaps they speak of neither and just say that the cycle completes itself during the Aandhras. But from Sastri's language I get the impression that he attributes to all the Puranas the statements that the cycle's completion is connected with the 27th king.

My question about ***samatitasu*** did not mean that the years are mentioned in the last three words of the inscription. I only wanted to know whether ***samatitasu*** could be applied to the years as well as to the Saka kings. This word is in the plural and can grammatically go with both.

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You have said: "556 years having elapsed from the destruction of the Saka kings." But where is "having elapsed" in the original? *Samatitasu* can mean "having elapsed", but then it cannot go with the Saka kings and also mean "from the destruction. We can either say "556 years having passed after the Saka Kings or "553 years from the passing (or destruction) of the Saka kings. I hope I have made my point clear. Kindly comment.

Thanks for clarifying the issues in connection with Udayi. What you say is right. There is nothing to suggest a transfer of the capital. I thought "Puravaram" could mean "supreme or chief town" At least that is how Pargiter seems to have understood the word, for otherwise he could not have thought in terms of capital-transfer.

Let me thank you also for everything else you have written. Sometimes I feel I am bothering you too much. But I am new in this field whereas you are a tried warrior, and I have no one else to turn to in this particular controversy. I am enclosing the first instalment of my article--just an introductory instalment. I hope it will please you a little.

With kind thought,
Yours sincerely.
(Sd) K.D.Sethna.

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13 Rue Rangapoulle, Pondicherry, 10/9/56.

My dear Pandit Venkatachalam,

Thanks for your present. I shall value the books. I am sure you won't mind my doing it with a critical eye. We always need criticism to get the best out of us. In connection with my own articles which have now begun to appear, I make it a point to show it first to a professor of history who subscribes to the current view on Sandrocottus. While presenting our own case we have also to meet all the difficulties raised by the current one. Whatever criticism this professor can make will render my own position stronger if I am able to take it into consideration. Really speaking, the

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evidence against us is only from Asoka's edicts and from Ptolemy's Geography. We can answer other objections with some ease, but here we have to strain every sinew. If a knock-out can be given to Asoka, for instance, three-fourths of our work will be over. Or else if Ptolemy is countered a presumption will be created against Asoka. I think Ptolemy's book to be the greater hurdle in itself but as Asoka precedes it a smashing of the edicts should undermine the whole case and prepare us for doubting the contemporaneity of the information put into the *Geography*.

Your new compilation is a mine of information. I was just hoping for some such thing to come out, so that one may have a lot of matter in a compact form. I am happy to find Narayana Sastry's *Kings of Magadha* incorporated here. After I read it critically I shall write to you where I agree with you and where I don't. At the moment I have given the book a general glance. I hope the second part will come out soon. Will it contain things like your reinterpretation of the Aihole Inscription?

By the way, I omitted to say in my last letter that the dates of the Kardamaka dynasty of Mahakshatrapas is obviously of some era because they go on increasing with the number of Rajas: we have numerals going beyond 100 both on coins and in inscriptions. That the era is of 78 A.D. is, of course, a guess of our historians. We cannot agree with them.

With kind thoughts,

Yours Sincerely,

K.D.Sethna.

I am looking forward to your comments on my long letter

——o——

SGDF
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From, Kota Venkatachalam 6–10–56.

To Sri K.D.Sethna, M.A,

I am in receipt of your letter dated 31-8-56. Being pre-occupied with the preparation of my "Ancient Hindu History Part II" for the press, part of which has already been printed. I have hardly had time to reply you earlier for which I may be excused.

I have noted the views of Roy Chowdari on the dates of Chastana and Rudra damana, I am unable to enter upon an enquiry into the question just at present.

Sri Narayana Sastry has suggested that the Saka Era mentioned by Varahamihira might be identified as the Cyrus era. But no Cyrus era as such is mentioned in the Encyclopaedia Brittanica. Sri Narayana Sastry simply suggests the plausibility of attaching some importance to the achievement of Cyrus, in view of his conquest of three separate kingdoms and the establishment of an empire comprising all of them especially as the Hindu kings also helped him in the process by lending large sums of money and their armies to him, and reckoning a new era from the event. But no Indian historical scholar of the indigenous school of thought is prepared, so far as my knowledge goes, to identify the era used by Varahamihira as a foreign era. Since it is not agreeable to our historical scholars, I have no objection to refrain from altering the original word and to continue to retain it in its original form "Varaha-Saka-Kala". Since, with a view to describe and define the era in vogue in his time, Varahamihira worked out a relationship between the movement of the Saptarshi Mandala on the zodiac and the times of the "Yudhistira" and the Swargarohana kala of the king, (Kali 26 or B.C. 3076) and established the equation:—

The Yudhishtira Swargarohana Kala +2526 = "Saka-Kala", of his time. It is plausible to name it the 'Varaha-Saka-Kala".

The Swargarohana Kala of Yudhistira is 26+2526 = 2552 Kali or B.C. 550, is the starting point of the "Varaha-Saka-Kala".

Alberuni's equation reads:-

Time on the Saka era + 241 = commencement of the Gupta Era.

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If the Saka era in this equation is identified as our Varaha-Saka Kala, we get a difference of 18 years. There is no mention of any period of anarchy for 18 years after the close of the Aandhra empire, anywhere in any of tbe puranas or inscriptions. On the other hand they declare unequivocally that 'After the Aandhras seven Aandhra-Bhrityas will reign (Aandhra Bhrityas Sapta" (Vishnu) and "Aandhranam" Samthitha rajye teshaam Bhrityaanvaye nrupaah Saptaivaandhraa bhavishyanti' (Matsya) so there is no scope for suspecting a period of anarcy. But if we take it that the Gupta era was established, not by Chandra Gupta first, the founder of the dynasty but, more plausibly, by his son Samudra-gupta who subjugated the entire Bharat up to the frontiers of Russian Turkistan, it may work out to 309 B.C. The matter needs further euquiry.

The modern historians are not able to produce even a shred of evidence in support of their theory that the Guptas came into power and established their empire, after an interval of 100 years of anarchy after the close of the Aandhra Empire (in 227 A.D., as they say).

With reference to Bhaskaracharya, it is not possible to attribute an error in the matter of the contents of the ancient manuscript copy of Alberuni's Indica, you have stated that you were attempting to get at the original text of Alberuni's Indica. Please let me also know the result of your inquiry. It is a desirable enquiry but the text to be scrutinised should be an ancient manuscript, no manuscript copy later than Dr. Weber's of 1850 A.D. or any printed copy.

With regard to Ptolemy I suggest that you should peruse at first hand the Introduction in "Mc. Crindle's Ptolemy". Please do not form any opinion without going through it. You will find in it many statements to prove the unreliability of Ptolemy's writings. I had reproduced only one of them in my writings. Moreover the writings of Ptolemy have been long extinct. Mc. Crindle merely compiled the statements extant in the writings of later writers of 4 or 5

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centuries after Ptolemy, as the statements of Ptolemy and preserved as such in the tradition of the people of his country and published the same in the 20th century A.D. under the title "Mc. Crindle's Ptolemy". We have reason even to suspect that some statements might have been deliberately interpolated into this compilation itself by the modern historians of ancient India, with a view to lend support to their baseless determinations and conjectural theories. It is alleged that some of the statements in it indicate the contemporaneity of Chastana, Aandhra raja and Ptolemy but there is no mention, alleged, of any other king in them. So we cannot accept Ptolemy or his alleged writings as an authority for historical research. Mc. Crindle himself says "Ptolemy's determinations ... ... are all, with very few exceptions, incorrect. The work lost, of course, much of its old authority, as soon as the discoveries of modern times had brought its grave and manifold errors to light" ... ...) (Mc. Crindle's Ptolemy, Introduction P. XXXIV.).

While it is admitted that the text of Ptolemy's writings is all unreliable for historical purposes, at the same time idterpolating into it statements calculated to lend support to their own erroneous determinations of historical issues and on the strength of these statements declaring the entire Indigenous historical literature of our country as unreliable for historical purposes as it is inconsistent with them, is the limit of absurdity. Such historians and their writings have to be rejected outright. So the socalled writings of Ptolemy should also be rejected as unreliable and unworthy of the status of sources or authority for historical research. And you need not worry over the alleged statements of his, interpolated into the socalled text of his writings. You will be justified in rejecting them as unreliable on the strength of statements in the same book and proceeding with your historical study independently.

I had answered the criticism of Sri. R. C. Mazumdar on the "Kaliyuga-Raja-Vrittanta". It will appear in my next publication. The statements advanced by Sri Mazumdar in

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support of his arguments cannot stand scrutiny. He has misrepresented them taking them out of their context. The treatise was based on the court records of the Gupta emperors or on ancient writings and not on the inscriptions recently discovered by modern archæologists. One member of the imperial Gupta family was named 'Sthiragupta' and alternatively 'Purugupta'. Even these modern historians have stumbled on these two names and reconciled themselves to accep ting them as both as referring to 'Purugupta', after futile worry and hesitation. In the circumstances, the 'Sthiragupta' found in the Kali-yuga-raja-Vrittanta' based *on court records* cannot be a mistake or interpolation. The contents of inscriptions could only be the reproduction of some of the earlier statements in court records and approved by the rulers. We should not imagine that the ancient kings had no court records other than the inscriptions and expect the entire history of ancient times to be revealed by the inscriptions discovered so far. The history of the Aandhra Satavahana princes is revealing in this connection. The lists of the princes with their titles and their reigns specified in the Puranas were all ignored by the modern historians as fictitious for some time, till their inscriptions were discovered subsequently when the wrong notions were revised. Inscriptions cannot therefore constitute negative evidence, that is statements in other ancient records and historical writings should not be discounted on the ground of lack of inscriptional evidence to corroborate them. We have to remember that the history of the reigns of the Aandhra emperors of Magadha with their titles Satavahana and Satakarni had been recorded in the Puranas, presumably on the basis of the official records available. Such histories have been current in the country for centuries, the old manuscript copies being replaced by new ones from time to time. We should not expect to discover the entire history of ancient Bharat in Inscriptions of the kings. Moreover the Puranas, our indigenous historical writings were the work of scholars who aimed at preserving the events of the past in the memory of the

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people whereas the inscriptions could only be made at the behest or with the approval of the kings and potentates concerned, which may therefore smack of exaggeration or distortion of the events to suit the whims or fancies or vanity of the master. The puranas, on the other hand, were free from this defect, being the work of scholars independently undertaken and carried out for the benefit and culture of the people. The words of Rhys Davids are significant in this context.

"Royal proclamations, and official statements are not usually regarded as telling the truth, the whole truth and nothing but the truth. To put it mildly there is economy of candour in these documents, intensely interesting though they are. And they are enigmatic etc.," (Buddhist India' by Rhys Davids pp. 183-184 or 'Age of Buddha, Milinda and Amtiyoka and Yuga Purana', by this Author. p. 151).

With regard to the version in the 'Kaliyuga-raja vrittanta' of the accession to the throne of Samudragupta, it should be remembered that there could be no motive, in the absence of formidable evidence leading at least to strong and generally shared suspicion, to attribute such a heinous crime as the murder of his father, to a renouned emperor respected by all the people in the land. It is more plausible to infer that the story has been modified and presented in a less repulsive Gout in Allahabad Inscription which records that Chandra gupta embraced his son who had earned great fame by his conquests and renounced the throne in his favour voluntarily. This is quite natural if true but the mention of it, such a natural event, in the inscriptions itself leads to suspicion that there must be some thing more in it, that it is perhaps intented to slur over a known hostility between the son and the father. It was the tradition of monarchs of the Solar dynasty to renounce the throne in favovr of grown up and competent sons and resort to the forests on the Himalayas for a life of retirement and meditation. But it is not known what Chandragupta did or where he went after the accession of Samudragupta. He could not have lived on in the country as a subject of his son.

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Again, it is absurd to make much of the omission on the list of the Imperial Guptas in the 'Kaliyuga-raja-Vrittanta' of the Budha-gupta of the inscription discovered after 1897, who was a feudatory of the Guptas. Even if he were, as sometimes contended, the second son of Skanda-gupta, we need not expect him to be mentioned among the Imperial Guptas as only the eldest son was the heir to the throne and the second son was entitled only to maintenance. It is preposterous to conclude in haste, on the ground of this omission that the 'Kaliyuga-raja-Vrittanta' is a forged document.

It is more reasonable to accept, on the authority of the ancient, and hence authoritative, historical treatise, the 'Kaliyuga Raja-Vrittanta' that Chandragupta ascended the throne of Magadha, putting to death the last emperor of the Aandhra dynasty and Samudragupta his son, the renowned warrior, succeeded him on the throne, after removing from his path his father and elder brother, by some violent deed.

I find no reason or basis to identify the Xandrames of the Greek records with Chandragupta. Mr. E.J.Rapson has clearly vouched that Xandrames in the Greek Language corresponds to 'Chandramas' in Sanskrit. Hence the Xandrames of the Greek writers could only be Chandrasri, the last Aandhra Emperor. Instead of taking up the three names Xandrames, Sandrocottus and Sandrocyptus of the Greek writers, independently, Max-Muller has mentioned all of them as one sometimes, and two at other times and created a lot of confusion in the matter. There has been no systematic attempt to identify each of them separately. You should examine all aspects of the matter and publish your considered opinion. It may draw the attention of historical scholars to the need for settling the dispute.

The allegation in the writings of Sri. R.C.Mazumdar that the 'Kaliyuga-Raja-Vrittanta' is a forgery of some 60 years back is not supported by any reasoned argument or evidence. To reject a document because it is inconvenient and goes against one's own theories and views is not worthy of a

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research scholar in history. His interpretation of the statements in the puranas is vitiated by the obvious intention to reject this historical document. I have refuted his position in a separate Chapter in the end of this book. I am quite definite that the 'Kaliyuga-raga-Vrittanta' is a genuine historical document, aimed at integration and prsentation in a continuous and consistent form, of the history of the Guptas, based on the writings of historical scholars of the different reigns who recorded the contemporary events of their times and the court records of the Emperors and it gives us not only the history of the Guptas but the entire history of Bharat from the Great Mahabharata War (3138 B.C.) down to the 8th century A.D. It is therefore unquestionably a valid and authoritative historical document, certainly more reliable than the inscriptions discovered recently. It is quite in conformity with the ancient historical literture and traditions of Bharat. The modern historical scholars who neglect and discard such valid historical writings of the land are blameworthy. We cannot expect them to give them even the publicity they deserve.

The term Guptas has been used in our Puranas, 'Gupta Vamsajas', only for the later Guptas who came after the Imperial Guptas. Wherever they refer to the Imperial Guptas the Matsya, Vayu, Brahmanda Bhagavata and Vishnu always employ the term "Aandhra Bhrityas". The reference by you in this connection to the words of 'Wilson' is to be appreciated. I congratulate you on it. So far as my knowledge goes it is only the 'Kaliyuga-raja-Vrittanta' that states that Gupta kings came to power immediately after the Aandhras. That Wilson could make the same statement in 1825 may mean that he had seen the book. He must have neglected or deliberately refrained from bringing it out into publicity as it went against the theories of the modern historians and European orientalists. Perhaps copies of the manuscripts that fell into their hands were even destroyed.

About the five Yona kingdoms—Yona, Kambhoja and Gandhara have been shown together, all the three in a

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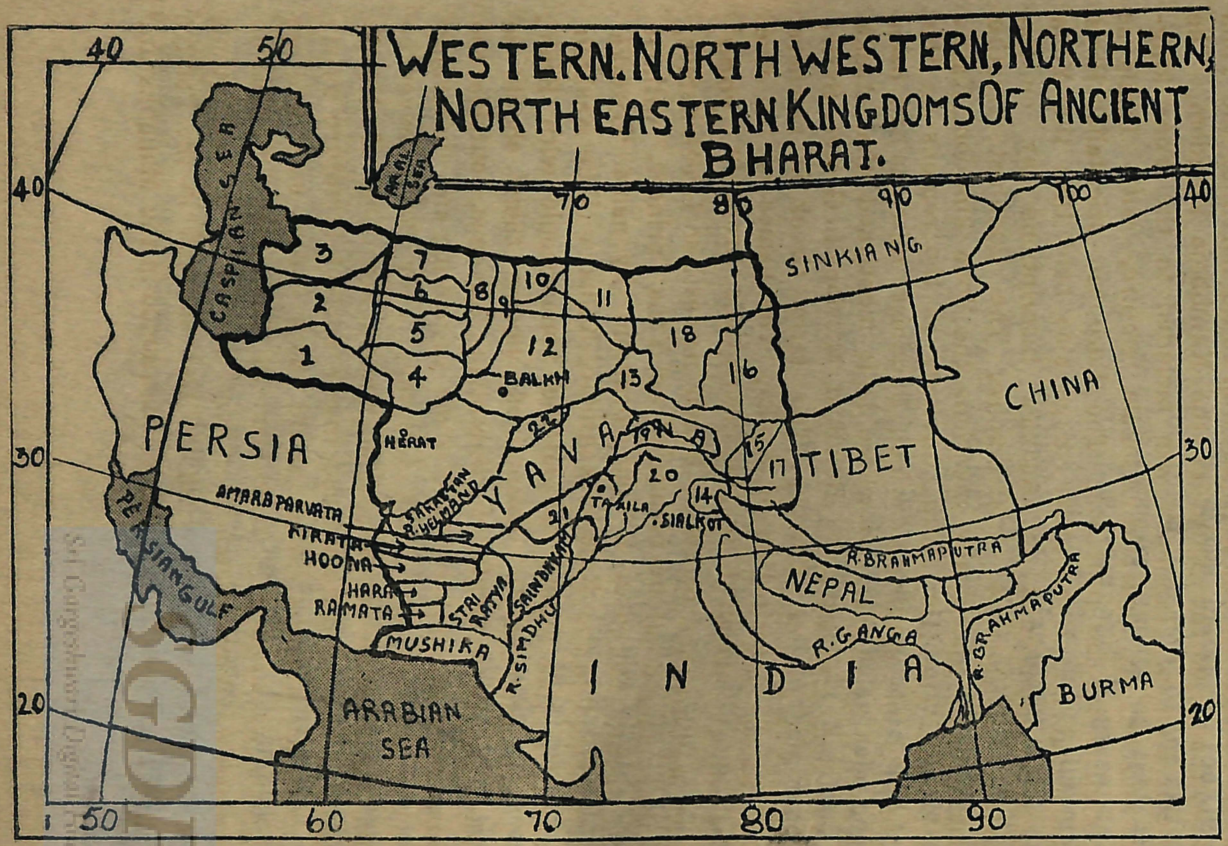

1. Maandavya
2. Tushaara
3. Muulikaa
4. Merva (Murava)
5. Khasa
6. Mahaakesa
7. Mahaanasa
8. Lampaaka
9. Taalanaaga
10. Maru (i.e. Desert country)
11. North Gandhara
12. Bahleeka (Bactria)
13. The Himalayan region-
14. Trigarta
15. Meena
16. Kauluta
17. Brahmaputra
18. Tankana
19. Abhisaara
20. Kashmira
21. Gandhara
22. Naishadha
23. Maadhuraa (Northern Portion of Yavana and East of No. 22 Naishadha)

group in the 5th and the 13th inscriptions of Asoka. Ancient Kambhoja was only the Southern part of Modern Kashmir. To the west of it the central part of Modern Afghanistan was known as the Yona country (including Simhapura, Divya kataka and Uttarajyotisha) Gandhara was a contiguous territory extending on the east as well as the north of the Yona kingdom and on the south of the Kambhoja kingdom. The western part of Gandhara was included in the Yona kingdom and eastern part in Asoka's empire, with Taxila as the capital of the province. The European orientalist Rhys Davids and Dr. Bhandarkar have also held that the Yona kingdoms mentioned in Asoka's inscriptions lay on the (western) borders of his empire. The Buddhist treatise 'Asokavadana' specifically mentions the Yona kingdom, Kashmiram and the Himalayan territory as the regions on the borders of his empire to which Buddhist missions had been despatched by Asoka. Nowhere is it mentioned that Asoka or any body else had sent Buddhist Missions to Greece, Syria, Egypt, Cerene, or Epirus. The term Greek is nowhere found in the inscriptions of Asoka. The names of the five Yona kings specified in the inscriptions are only '*yona*' names and neither orthodox Hindu names nor Greek names. So they should all be identified as Yona princes, without any doubt. Moreover a Yona brahmin by name 'Lostaka' is mentioned in the Rajatharangini of Kalhana (Vide Kashmir History by this author p. 233) the Yona people with Brahmin and other caste distinctions among them should be held to be descendents of Bharatiya Yavanas, outside the Bharatiya fold, on account of their neglecting and discarding the discipline of the Vedic Dharma. They could never be immigrants from Greece. The Yavana kingdoms of Northwestern Bharat are reckoned in our ancient literature as six in number but the kings could have been only five as perhaps Urasa might have been in those days merged in Simhapura. Yavanapuri mentioned in Asoka's inscriptions as a city within Asoka's empire was situated in the Pandya kingdom in the South (being mentioned in the Mahabharata)

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among the southern kingdoms subdued by Sahadeva. (Vide my 'Plot in Indian Chronology p. 129). Asoka's empire extended only up to Taxila. Since Kambhoja, Gandhara and Yona are mentioned together and Yona as lying to their west and contiguous to Kashmir and Kambhoja, there could be no objection to identify them as the Yona kingdoms. We may have to note also the details of the terrain mentioned by E.J. Rapson as recognised by Alexander the Great when he encamped in the region in the course of his march of Conquest, such as the existence of Yonas at the foot of the peak called 'Kohi-Mor', that in the city of "Nysa" reputed in Greek tradition as the birth-place of the Yona god Bacchus (Dionysus), was also in its neighbourhood. (Vide the Plot in Indian Chronology pp. 134, 135 and Mc. Crindle's Ancient India as described by Megasthenes and Arrian — — — —) — . So there can be no doubt that the Yona kingdoms have been correctly identified by us as above detailed. They were only five in the days of Asoka. The combined evidence of Rajatharangini, the Puranas, the references by Rapson to the Yona traditions and beliefs, Mc. Crindle's quotations from Megasthenes and Arrian, the place-names said to be identified by Alexander such as 'Kohi-Mor' and 'Nysa' should set the matter above need of further controversy.

In verses 60 to 66 in the 4th canto of Raghuvamsa describing the conquests of the King Raghu, it is stated that the king, while proceeding by the land-route to Persia, along the western sea coast, on the way (in Uttarapatha or North-west Bharat the Yavanas did not submit to him and he therefore fought with and defeated them, and the Hunas he came across there, encamped on the banks of the Indus and subdued the Kambhojas also. Hence it is clear the Yavana kingdom had the Kambhoja on its eastern border.

Your impression that by the time of Kalhana the term Yavana was used in more than one sense is not quite correct. Yavana' was always used in the same sense "as an excommunicated Hindu Kshatriya sect". It was only the

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European Orientalists that tried to confuse us and justify their false history of Bharat that interpreted the term Yona to mean Greek, and identifying the Bahlika Yavanas as Bactrian Greeks, distinguished them from the Yonas of Bharata whom they identified as Indo-Greeks. But Yavanas had nothing to do with Greece or the Greeks. They were only Yavanas, an excommunicated section of the Hindu Kshatriyas and were treated as such in all our ancient writings. We should not forget that Bactria was part of Ancient Bharat. The Bahlika Kshatriyas of the region of the river Indus and its tributaries spread over to the north of the Himalayas and occupied the region they called 'Northern Bahlika' (or Bactria). The Yavanas also crossed over into Bactria on their border and settled in "Northern Bahlika".

They are called the 'Bahlika Yavanas' in our Puranas. The puranas speak of the 'Bahlika Yavanas, the 'Kil-kila Yavanas', 'Pushyamitras' and 'Demitras' as the contemperories of the Guptas of the 3rd and 2nd centuries B.C. I am now engaged in a detailed study of their history. I am able to find clear statements in the Puranas describing the dynasty of "Demetrias as 'Bahlika Yavanas'. Since the modern historians have described them as the contemporaries of the Sunga kings and Patanjali, I had formerly assigned these Bahlika Yavanas to the 14th or 13th century B.C., the time of Pushpamitra Sunga and Patanjali (Vide pp. 116 to 118 of Buddha, Milinda and Amtiyoka etc. of this Author). But I now think in view of the evidence discovered in the Puranas recently by me, that since the Bahlika Yavanas, the Pushyamitras, the Demithras, of the clan of Demitrius, are to be held as the contemporaries of the Guptas, they might be assigned to the 3rd and 2nd centuries B.C. The details of my study of the Subject will be published in my "Ancient Hindu History" Part I. With regard to the history of the Ionians of Greece I hold:

"In the 5th century B. C, all the Ionian Yona subdivisions; the denominations, were abolished by a legislative

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decree and the term 'Greek' above was compulsorily employed for all. So, in all subsequent writings we find only the term 'Greek' and never 'Ionian' (Quoted from J. B. Bury's Greek History p. 211; & Vide pages 143, 144 'Age of Buddha Milinda and Amtiyoka and Yugapurana').

The Bactrian Greeks you mention were all described in the Puranas as the 'Bahlika Yavanas'. They were not Greeks who migrated from Greece. Though the Iono-Greeks were ruling in Syria and other parts of Western Asia, the Yavanas of Bactria were not Ionians from Greece. They were only Yavanas who had gone to Bactria from India. Even the Yavanas called Ionians of Greece, were of Indian origin, who might have migrated from India gradually to Greece and their descendents by intermarriage with the Greeks might be called Iono-Greeks and the Yavanas of Bactria should be called the 'Bactrian Yavanas.' It is a mistake to call them Bactrian Greeks. If evidence is forthcoming to prove that the Iono-Greeks had conquered and ruled in Bactria, they may be called "Iono-Greeks in Bactria. But the descendents of Demetrius were Bactrian Yavanas and not Greeks. They should be assigned, without any doubt to the 3rd or 2nd century B. C. But they were not the contemporaries of Pushpamitra Sunga or Patanjali.

About the Saptarshi Mandala,

Please refer once again to the Paraphrase in English on p. 35 of the verse no. 41 on page 34 of the "Plot in Indian Chronology." There you will find after 2700 years, in the time of the very Aandhra kings, the cycle repeats itself. Sri Narayana sastri writes thus :—

"It is said in all the puranas that the second Cycle of of the ***Saptarshi or Loukika era*** commenced with the reign of the 27th king of the Aandhra dynasty" (Vide my Ancient Hindu history Pt. I, p. 185).

With regard to my statement that the cycle would be completed in the 24th king's reign please refer to line 17 ..... on page 37 of my 'Plot in Indian chronology'.

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"The Great Bear was at the time of the ***birth of Parikshit*** (ie., 3138 B.C.) in the Magha century etc., etc

Regarding the Aihole Inscription I had expressed my opinion that we have to understand that the conventional expression "from the destruction of" is implied and not that it is expressed in the sentence I said 'Samatitasu saka-namapi Bhubhujam' should be taken to mean ————having elapsed after (the destruction of) the Saka kings. I suggested that the conventional term meaning 'the destruction of' is implied and should therefore be supplied in the interpretation. The era was more probably founded on the defeat of the Saka kings by Salivahana rather than at the time of the coronation of the Saka kings. This should be clearly grasped first. (Vide Jyotirvidabharana 10-109 and Kashmir History pp. 176, 177)

Your letter dated 10-9-56 :—

I have proved conclusively and with many arguments in support of my contention that the Yona princes mentioned in Asoka's Edicts were not Greek princes at all but only the Yavana Kshatriya princes of Bharat who ruled over the Yavana kingdoms on the Northwest border of Asoka's Empire. (Vide my Age of Buddha, Milinda etc. pp. 133-148)

Of the princes of the Kardamaka dynasty, the period of their reign, their number, the region over which they ruled, please let me know the details you have been able to gather so that I may pursue the enquiry and pass on to you any additional information I may be able to gather in the ancient Sanskrit literature of our land on the subject.

Yours truely,
K. V. Chelam.
6—10—56

——o——

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Kaliyugaraja-Vrittanta.

A Forged Purana-Text on the Imperial Guptas.

By R. C. Mazumdar.

From the "Indian Historical Quarterly", Vol. XX, Calcutta, 1944.

Supplied by Sri K. D. Sethna.

In the Introduction to his ***History of Classical Sanskrit Literature,*** published in 1937, Mr. Krishnamachariar sought to prove that Sandracottus, referred to by the Greek historians, was not Chandragupta Maurya, but a king of the Imperial Gupta dynasty. In support of his contention he quoted a passage from ***Kaliyuga-Vrittanta***, which we are told, forms a part of the ***Bhavisyottara-Purana.***[1] No notice was taken of this passage by other scholars until, quiet recently, Dr. B. Bhattacharya, in the last issue of the ***Journal of the Bihar Research Society***[2] pointed out that although the proposed identification of Mr. Krishnamachariar was untenable, the passage contained a true account of the history of the Imperial Guptas. Dr. Bhattacharya has strongly denounced the writers of Gupta history, like late R. D. Banergee, Dr. H.C. Raichaudhuri and Dr.R.G. Basak who, in imitation of their European ***gurus***, ***merely*** relied on coins and inscriptions for the construction of the Gupta history and did not consult the Purunas as that would constitute a ***guru-droha*** (disobedience of ***guru***). In righteous indignation, Dr. Bhattacharya points out that all the problems of the Gupta History, which have so long perplexed the scholars, would have been easily solved if

1. Pp. cii-civ. The author does not say anything about the ***Ms.*** consulted by him but simply puts at the end of the quotation "***Bhaga*** III, Chap. III."
2. Vol. XXX, pp. 1 ff.

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the scholars had spent, on the study of the Puranas, one hundredth part of the time and energy they wasted on coins and inscriptions. Such cheap jibes at eminent scholars are quite unbecoming, even if Dr. Bhattacharya's claims prove to be true. But before we proceed to discuss this question, it would be convenient to give a short summary of the passage in question, changing the future tense in which the events are described, in the fashion of other Puranas into past tense.

Chandrasri Satakarni, known also as the son of Vasishtha, enjoyed the kingdom for 3 years. After him yet another Puloma ruled for seven years under the protection of Chandra-gupta, son of Ghatotkacha. These 32 Aandhra kings ruled the earth for 500 years. While they were yet on the throne[3] the country passed to the Guptas who were known as the Sriparvatiya Aandhrabhrtya kings.

"Chandra-gupta, born in the family of the Parvatiyas, was the grandson of king Gupta, lord of Sri-Parvata, and son of Sri-Ghatotkacha. He married Kumaradevi, the daughter of the king of Nepal. With the help of the Lichchhavis he gained influence in the kingdom (of the Aandhras) and became the commander-in-chief.

"Chandra-gupta married[4] a Lichchhavi girl who was the younger sister of the queen of Chandrasri, and he became thus the brother-in-law of the king (*rastriya-syalaka*). Being instigated by the queen he killed Chandrasri and was appointed by the queen-regent in place of her son[5]. Seven years later Chandra gupta ascended the

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3. This is the translation of the phrase *tesam tu samsthite rajye'* by Krishnamachariar (*op. cit*). But this very expression is used in connection with the Aandhras in *Matsya, Vayu* and *Brahmanda* Puranas and Pargiter translates it "when the kingdom of the Aandhras has come to an end." (*Dynasties of the Kali age*, pp. 45, 72). Pargiter's translation is preferable.

4, 5. See next page.

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throne after killing Puloma. Having thus forcibly seized the kingdom of Magadha from the Aandhras he ruled conjointly with his son Kacha, born of the Lichchavi wife. He assumed the title Vijayaditya, established an era (Sakam) and reigned for seven years.

His son of the Nepal princess, killed his father with sons and relatives with the help of ***mlechchha*** soldiers, took the title Asokaditya, and became a ***raja-chakravarti*** or universal sovereign. He conquered the whole earth and performed the Asvamedha sacrifice. He was highly honoured by kings, both of his own and foreign countries, and was well-versed in ***sastras*** literature and music and was eulogised by poets. He ruled for 51 years.

"His son Chandra-gupta drove away the Yavanas and Hunas from the country. Like Vikramaditya he was constantly surrounded by learned men and was himself versed in ***Sruti, Smriti, Purana, Ithihasa*** and ***Kavya***. He was famous in the world by his title Vikramaditya. He crossed the seven Sindhus and conquered the Vahlikas and other tribes, planted pillars of fame up to the Surastra country and reigned for thirty-six years.

His son, born of Dhruvadevi, was Kumaragupta, who performed the ***Asvamedha*** sacrifice, bore the title of Mahendraditya and reigned for forty-two years.

His son Skanda-gupta humbled the pride of the Hunas and destroyed Pusyasena. He took the title Parakramaditya and reigned for twenty-five years.

"Next ruled Narasimha-gupta, known as Baladitya, son of Sthira-gupta Prakasaditya. Nara was appointed king by his uncle Skanda-gupa during his life-time, and ruled along with his father for forty years.

"Narasimha's son Kumaragupta II was famous as Kramaditya after his war with the Hunas. He defeated Isanavarman and others, was loyally served by Bhattaraka and ruled for forty-four years.

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"These Gupta kings who used the imperial titles Maharajadhiraja *etc.* ruled for 245 years."

Any one who reads the passage will be struck with the fullness of details, and the very close agreement of many of them with the data furnished by the coins and inscriptions of the Guptas, such as we do not find in the Puranas with regard to any other dynasty. This very fact ought to make us very curious about the genuineness of the text as an old and authentic Purana. But Dr. Bhattacharya has not considered this aspect of the question, and unhesitatingly accepted the account as true, even when it differs from contemporary records. For example, he regards Samudra-gupta as a parricide although we learn from the Allahabad Pillar Ins. that he was selected king by his father. Many manuscripts of the ***Bhavisyottara-Purana*** are known and some of these contain sections dealing with 'future kings, or 'kings of Kali age'.[6] It does not appear that Dr. Bhattacharya took the trouble to find out of these agreed in any way with the account on which he so implicitly relied, though such a comparison is essential in arriving at a decision about the genuineness of this work.

If we now examine the contents we find in the first place how the passage radically differs from such authentic

4. Dr. Bhattacharya adds the word 'next' before 'married' which would mean that Chandra-gupta married a second time but there is no authority for this in the text.

5. This is Dr. Bhattacharya's translation. The original expression–***tat putra pratibhutive***– probably means that he was appointed regent during her son's minority.

6. M.A. Stein's ***Catalogue of the Sanskrit Manuscripts in the Raghunatha Temple Library of His Highness the Maharaja of Jammu and Kashmir*** (p208) refers to '***Bhavisyottarapurane Bhavirajanirupanam***, Kielhorn also refers to 'Kalirajavarnana, from the ***Bhavisya-purana*** on p. 83 of his ***Report on the Search for Sanskrit Manuscripts in the Bombay Presidency during the year 1880-81.***

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Puranas as ***Vayu***, ***Matsya***, etc. These ***Puranas*** also mention Sri-Parvatiya Aandhras, but regard them as quite different from the Guptas. Dr. Bhattacharya, in his article, has omitted all reference to that part of the passage in which the Guptas are identified with the Sri-Parvatiya Aandhra-bhrityas. His account begins with the verse referring to Chandra-gupta. But there also Gupta is mentioned as lord of Sri-Parvata, and belonging to the family of the Parvatiyas. Without any reference to the preceding verses which distinctly state that the Guptas were known as the Sri-Parvatiya Aandhrabhrtya kings he holds that the Guptas were descended from a hill tribe, and locates Sri-Parvata, their original kingdom, near the Himalayas. But Sri-Parvata is mentioned in the Puranas and is the name of a lofty rock which over-hangs the river Krishna. The ***Agni Purana*** mentions Sri-Parvata on the river Kaveri, but its situation in the Aandhra country makes the former identification more likely, so far as the home of the Aandhra-bhrityas is concerned.[7]

Next it would appear from the passage that the Aandhra kings ruled only over Magadha and Chandra-gupta I usuarped that kingdom by killing the last Aandhra king. Nothing is said about the Deccan which according to all reliable evidence formed the home province of the Aandhras. If the passage implies that Chandragupta's dominions included these as well it would be against the testimony of all authentic Puranas which describe the Gupta dominions as comprising only the territories along the Ganges.

The historical background of the ***Kaliyuga-Vrittanta*** is thus radically opposed to the testimony of all the older ***Puranas***. As to the history of the Guptas themselves it is surprising how the author shows very accurate knowledge regarding the reign-periods of some kings and their ***Aditya*** titles which were known from coins and inscriptions long ago, but shows lamentable ignorance in respect of similar

7. For the location of Sri-Parvata cf. ***Markandeya-Purana*** Tr. by Pargiter, p. 290.

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details about others which have come to light in comparatively recent times. Thus Skanda-gupta is said to have ruled for twenty-five years, a view held by scholars until the discovery of the inscription of Kumara-gupta dated 473-4 A.D. Again there is no reference to Budha-gupta, who was not regarded by the scholars as belonging to the imperial Gupta dynasty until the discovery of the Damodarpur copper-plates. The Nalanda seals, recently discovered prove that Budha-gupta was a son of Puru-gupta, and we know that he ruled for nearly a quarter of a century. Yet the ***Kaliyuga-Vrttanta*** knows nothing of him. It makes Bhattaraka a general of Kumara-gupta II whose reign period, according to the details supplied, cannot be earlier than 522 A.D. and yet Bhattaraka must have died long before 502 A.D. when the second king after him was ruling Vallabhi.

The passage seeks to solve two controversial matters which have been agitating the historians for a long time, viz the identity of Kacha and king Chandra of the mehrauli Pillar Ins. It even describes almost in the language of this inscription, how king Chandra-gupta II crossed the seven Sindhus and conquered the Vahlikas.

Dr. Bhattacharya also exultingly points out how the reign-period of seven years assigned to Chandra-gupta I fits in with the genuineness of the Goya Copper-plate of Sampdra-gupta dated year 9. Unfortunately he overlooks similar Copper-plate of the same king that has recently been discovered at Nalanda and is dated year 5.[8] This does not fit in with the seven years' rule of Chandra-gupta I after he founded the Gupta era as assumed by Dr. Bhattacharya.

The very intimate acquaintance with certain facts and problems known long ago from coins and inscriptions, and the complete ignorance of others which have recently come to light, raise a very strong presumption that this passage of ***Kaliyuga-Vrittanta*** is a modern forgery. Fortunately this presumption is definitely proved to be correct by the mention of Sthira-gupta Prakasaditya as the father of Narasimha-gupta Baladitya. Now every student of Gupta

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history knows that the father of Narasimha-gupta is named Puru-gupta, and there is no king called Sthira-gupta in the imperial Gupta dynasty. What is not, however, so generally known is that when the Bhitari Seal was discovered, revealing for the first time the names of Puru-gupta and his successors, there was a difference of opinion about the reading of this name. Dr. Hoernle read it as Puru-gupta in JASB, 1889 (Part I, p. 89), and Fleet agreed with him (IA. 1889, p.226). But in his article on the Gupta coinage published in JRAS, 1893 (p.83), V. A Smith observes that according to Dr. Buhler, "the correct reading was Sthira-gupta, and Sir A. Cunningham was inclined to accept this reading." Later (*ibid.*, p. 127) Smith says that 'the reading Pura is certainly untenable' and that Mr. Rapson agreed with Dr. Buhler and Sir A. Cunningham that the word is "certainly not ***Pura***" and may be '***Sthira***'. Smith reiterates his view in JASB, 1894 (Part I, p. 166) and informs us that "Dr. Fuhrer, in his label on the seal of Kumara-gupta II, in the Lucknow Museum, definitely adopts the reading '***Sthira***'. Later, in the same journal (p. 210) Hoernle supports the reading ***Pura*** and points out that Cunningham read the name as Puru-gupta in his 'coins of Mediaeval India'. Subsequently the reading Puru-gupta was 'generally adopted, and Smith accepted this form of the name in his ***Early History of India*** (published in 1904). The recently discovered Nalanda Seals show that the name is really Purugupta as suggested by Cunningham. So far about the name Sthira-gupta. As regards his title Prakasaditya, Hoernle was the first to suggest in JASB., 1889 (Part I, p. 93) that this title probably belonged to Puru-Gupta. Other scholars have accepted this suggestion as reasonable, though definite evidence is lacking, but Allan regarded it as highly improbable in his ***Catalogue of Gupta Coins*** published 1914.

The occurrence of the name of Sthira-gupta in ***Kaliyuga-Vrittanta*** leaves no doubt that it is a modern for-

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gery, and the person who composed it was familiar with the writings of scholars named above, who adopted this erroneous form due to the wrong reading of the Bhitari Seal: for it would be nothing short of a miracle if a genuine text composed before 1890 A-D. would contain exactly the same mistaken form of the name as was erroneously adopted by modern scholars. The dates given above for each publication show that the erroneous form was current for about a period of ten years between 1893 and 1903, and we can reasonably fix the date of the forgery within this brief interval. The forger adopted the form of the name, backed by such high authorities as Rapson, Buhler, Cunningham, and V. A. Smith, and also the theory current at the time that Prakasaditya was the title of the king. Fortunately his adoption of the wrong form has given us positive evidence about his forgery for it would otherwise have formed a subject of interminable discussion. But his example should be a warning to scholars that before accepting any new literary text as historical evidence, they should carefully examine its authenticity.

R.C.MAZUMDAR

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[8]EI., XXV, 50.

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Kaliyugaraja Vrittanta is a Genuine Ancient document

Reply to the illogical criticism of Dr.R.C.Mazumdar M.A.Ph.D. (By Pandit Kota Venkatachalam)

Dr. Mazumdar begins his criticism of Kaliyuga-Raja-Vrittanta with the following sentence:—

"Any one who reads the passage will be struck with the fullness, of details, and the very close agreement of many of them with the data furnished by the coins and inscriptions of the Guptas, such as we do not find in the Puranas with regard to any dynasty. This very fact ought to make us very curious about the genuineness of the text as an old and authentic Purana"

Dr. Mazumdar suspects that the Kaliyugaraja-Vrittanta is of recent origin, based on the information found in the inscriptions recently found, for the reason that it gives details about the Gupta dynasty such as we do not find in the Puranas with regard to any other dynasty. But a close study of the Puranas will show that this suspicion is baseless. The puranas have given in detail the names of the various dynasties, with the names of the several kings and the periods of their reign, since 3138 B. C., the date of the Mahabharata war. They have also mentioned important events if any, during the times of the various kings. In a similar way the Kaliyuga-Raja-Vrittanta gives the names of the Gupta kings, their periods of reign and their common title, "Aditya". There is nothing for wonder or suspicion in this. All the puranas say that all the Aandhra emperors had the title of "Satavahana or Satakarni". The Kaliyugaraja-Vrittanta says the same. It also says that the Gupta kings had the title of "Aditya".

The puranas have stated that immediately after Mahabharata war "Somadhi or Marjari", the son of Sahadeva was annointed at Girivraja in Magadha and that he reigned for 58 years. It has described 'Marjari' as a "Rajarshi".(राजर्षिः) Further, describing Maharaja "Ripunjaya", it has said that

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he was an "Aajaanabaahu", (with long arms extending down to the knees with "keen intellect" and 'great valour'.

"रिपुंजयो महाबाहु मेंहाबुद्धि पराक्रमः"

King 'Srutasrava' was also described as valorous. It has mentioned the individual reigining periods of the kings as also the total number of years (1006 years) of the whole Barhadradha dynasty consisting of 22 kings.

The puranas and Kaliyugaraja-Vrittanta say that the minister of the last Brihadradha king killed him and anointed his son (2132 B.C.). The names of the kings of Pradyota dynasty and their ruling periods are also given. It is also said that Sisunaga the king of 'Kasi' killed the last Pradyota king in a battle and handed over the Kasi kingdom to his son, himself being anointed at Girivraja as the king of Magadha (1994 B.C.). King 'Udayi' of his dynasty ruled for 33 years. In the fourth year of his rule he constructed the beautiful town of 'Kusumapura' on the southern bank of the Ganga. The Sisunagas were degraded Kshatriyas. They ruled for 360 years (till 1634 B. C.). All these details are given in the Puranas and Kaliyugaraja-Vrittanta. In a similar way details of Gupta dynasty are given in Kaliyugaraja-Vrittanta. There is no wonder in this.

The Barhadradha, Pradyota and Sisunaga dynasties consisted of 37 kings ruled for 1504 years. Contemporaneously with them were ruling several kings in the other parts of India. The puranas give the following details about them:-

1.	Ikshvaku kings (Ayodhya)	24
2.	Panchalas (Panchala)	25
3.	Kasi kings (Kasi)	24
4.	Haihaya kings (Mahishmati)	24
5.	Kalinga kings (Kalinga desa)	32
6.	Saka kings (Sakasthan in N. W. India)	25
7.	Kurava kings (Kurava Desa)	36
8.	Mithila kings (Mithila)	23
9.	Surasena kings (Surasenadesa)	23
10.	Vithihotra kings (Avanti)	20

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"तुल्यकालं भविष्यंति सर्वेएव महीक्षितः " ॥

Brahmanda 74-138; Vayu 99-325.

"एते सर्वे भविष्यंति एककालं महीक्षितः "॥ (Mathya 272-17)

"All these kings simultaneously will rule over their respective kingdoms".

Afterwards "Maha Nandi" the last of the Sisunaga dynasty will have a son 'Mahapadmananda' by name through his Sudra wife. This Mahapadma Nanda will destroy all the Kshatriya kings and will bear the title of 'Sarvakshatrantaka' 'सर्वक्षत्रांतकः'. He will become the sole monarch of Bharat. Since that time (1604 B.C.) all the kings will be Sudraprayas. He will reign for 88 years. After him his eight sons Sumalya etc., will rule for 12 years (till 1504 B.C.). They will all be extirpated by Kautilya, a great Brahmin (द्विजर्षभः) He will instal on the throne, Chandragupta, the son of Mahapadmananda through his wife 'Mura' (1504). Brihadradha, the last of the Maurya kings will be killed by his military commander, 'Pushpamitra Sunga' (1218 B. C.). The last of the Sunga kings will be killed by his minister 'Vasudeva Kanwa', who became the king (918 B.C.). There were four Sungabhrutya or Kanwa kings, the last of whom, Susarma, was killed by his minister 'Srimukha' or 'Simukha', an Aandhra. Srimukha will also kill the remaining vassal kings of Kanwa and Sunga families and will become the emperor of Magadha (833 B.C.). The thirty two Aandhra emperors of his dynasty will have the title of 'Satavahana' and 'Satakarni' and will rule for 506 years (till 327 B. C.).

All these details are given in the Puranas and in Kaliyugaraja Vrittanta.

The Puranas have added Satavahana and Satakarni to the names of the Aandhra kings. The western historians did not accept for a long time the existence of Aandora kings. Afterwards, when some inscriptions and coins of Aandhra kings were found, they could not but believe the existence of the thirty Satavahana kings and their titles. The titles of these kings were found in the Puranas even before

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the inscriptions were found out. In a similar way the names of the Gupta kings and their titles are found in Kaliyugaraja-Vrittanta irrespectively of the inscriptions. These Aandhrabhrutya or Gupta kings were seven in number and they ruled the empire for 245 years (from 327 B. C. to 82 B. C.).

The draft of the texts of the inscriptions must have been previously approved by the royal court. So the court-records of those kings contained, in substance, the contents of the inscriptions. Therefore the court-records must have formed the basis of any history constructed either during the times of or subsequent to the times of these kings. The Puranas and the Kaliyugaraja Vrittanta drew all the information from the court-records or from the histories constructed in those times. The importance of the inscriptions etc., therefore, should not be exaggerated.

It is wrong to think that the word 'Sri Parvata', where it occurs, should mean 'Srisaila', on the bank of the Krishna in Aandhradesa. Dr. Mazundar himself admits that there is a reference of Sriparvata on the bank of the Cauvery in the Agni Purana. A mountain Summit in Nepal is also called Sri parvata. The word 'Sri' in the compound only means 'splendid, beautiful, Lakshmi-prada (giver of all sorts of wealth) etc.

2. The Mastya purana speaks of a royal dynasty, coming immediately after the Aandhra Dynasty, in the following verse:-

"आंध्राणां संस्थिता राज्ये तेषां भृत्यान्वये नृपाः ।
सप्तैवाांऽध्रा भविष्यति दशाऽऽभीरा स्तथा नृपाः " ॥

(Matsya 273-17)

Substance:—Seven Aandhra-bhutya kings will rule over the Aandhra Empire after the Aandhra Satavahana Dynasty, these Aandhrabhrityas belonging to the dynasty of the servants of the Aandhra Satavahana Emperors; in the same way ten Abhira kings will rule in their Abhira kingdom)

The Vishnu purana also mentions the Aandhra Satavahana Emperors with their 456 years of reign and then says that "आंध्रभृत्यास्सप्ताभीरप्रभृतयःदश" the seven Aandhrabhrutya kings

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will rule over the Empire and Abhiras ten. Thus we see that the word 'Aandhrabrutya' is an ancient word found in the Puranas and not the invention of the Author of Kaliyuga-Raja-vrittanta.

The Gupta kings were called Sripaarvateeya Aandhra-bhrutya kings, "Sri Paarvateya" indicating that their original place was Sri Parvata in Nepal and "Aandhra Bhrutya" indicating that they were in the service of the Aandhra Emperors of Magadha.

There is a hill by name Sri parvata on the bank of the Krishna River. This is in the Aandhra kingdom; and the rulers of that kingdom might be called Sri Paarvateya "Aandhra kings." Thus we see, there need not be an identity between the Aandhra kings of the Aandhradesa and the "Aandhrabhrutyas" (i.e., Gupta kings) of Magadha.

Dr. Mazumdar does not seem to note the difference between the "Aandhrabhrutyas" and Sri Parvateeya "Aandhras". From the contexts in which these two words were used it would be clear that these two are entirely different. The Vayu Purana, mentioning the contemporaries of the Gupta kings that followed the Aandhra Satavahanas of Magadha, says "Aandhra bhokshyanti vasudhaam Sate dwecha Satam Samaah." (Ch. 99-361 verse)

"The 'Aandhra kings will rule (over Aandhra-Desa) for three hundred years. (As contemporaries to "Aandhra-bhrutyas.)" The Matsya Purana (273-17) says:— "आंध्राणां संस्थिताराज्ये" etc. The Matsya Purana says that seven kings of "Aandhrabhrutya Dynasty" (Gupta) would rule after the Aandhra Satavahana Kings, their masters, and it gives a list of contemporary kings of the "Aandhrabhrutyas" (or the Gupta kings) in different kingdoms. Verse 23 of ch. 273 of Matsya says: आंध्राः श्रीपार्वतीयाः शते द्वे च शतं समाः"॥ The "Sri Parvateeya Aandhras" will rule (over Aandhradesa) for 300 years. (An error has crept into this sloka in Matsya "द्विपंचाशतं समाः" = 52 years) with regard to the number of years. The Vayu, and Brahmanda Puranas, how-

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ever, still contain the uncorrupted version. It is that uncorrupted version that is given here.

The Puranas say that the "Aandhrabhrutyas" are only seven in number and that they would rule over Magadha immediately after the Aandhra Satavahanas. We know clearly from history that the Guptas were seven in number and followed the Aandhra Satavahana kings even after a few years of the so-called anarchy of the modern historians. So it is quite logical to conclude that the word "Aandhrabhrutya" here is synonymous with the "Guptas". The K.R.V. makes this clear using the word "Guptas" for "Aandhrabhrutyas". The statement of Dr. Mazumdar that the Aandhra-bhrutyas are different from the Guptas is incorrect. He has no right to attribute this view to the Puranas. The Puranas and K.R.V. say that "Sri Parvteeya Aandhras" were the rulers of 'Aandhradesa' contemporaneously with the 'Aandhra-bhrutyas or Guptas' in Magadha, but not that the 'Andhra-bhrutyas' are different from the 'Guptas'.

The K.R.V. styles the Aandhrabhrutyas (Guptas) as "Sri Paarvateeya Aandhrabhrutyas", because they hail from Sri Parvata in Nepal. The Sri Paarvateeya '***Aandhra kings***' were different from Sri Paarvateeya '***Aandhrabhrutya kings***' (***Guptas***). The former ruled over 'Aandhra' and the latter over 'Magadha' as contemporaries. The former had not got the appellation "Bhrutya" while the latter had it. Some inscriptions reveal that several persons belonging to Gupta family were in different positions in the service of the Aandhra Satavahana Emperors.

The word "Bhrutya" is not such a rare word as should be associated with only a particular Dynasty. It was a common word. For example the Kanva dynasty was called the "Sunga Bhrutya" dynasty, in the Puranas.

चतुरस्तुंगभृत्या स्ते नृपाः काण्वायना द्विजाः॥

(Vide Vayu, Anandasrama Edition 1905 Ch. 99-346)

"इत्येते शुंगभृत्यास्तु स्मृता काण्वायनाः नृपाः" ॥

(Matsya, 272-35 Anandasrama Ed. 1907.)

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3. The Aandhra Satavahana kings that reigned over Magadha were Emperors. The Aandhra kingdom was a part of their empire. The Aandhra king was a vassal of the Aandhra Satavahana emperors. It is wrong to identify the Aandhra kings with the Aandhra Satavahana Emperors of Magadha.

The Puranas say "An Aandhra by name 'Srimukha' (Simuka) killed Susarma, the last Kanva Emperor of Magadha had been a minister and commander-in-Chief under him". This Srimukha was never a vassal king ruling Aandhra desa. The kings of the dynasty founded by Srimukha adopted the title of Satavahana or Satakarni. The kings of the Aandhra country had nothing to do with the Aandhra Satavahana Emperors of Magadha. But both of them were Aandhras and Aandhra was a vassal state under the Aandhra Satavahana empire of Magadha. So long as there was the Aandhra Satavahana empire in Magadha, the kings in Aandhradesa never had the title of Aandhra Satavahana. It was only lateron that the kings of Aandhradesa began to adopt that title. There is no evidence to show that the Aandhra desa was the 'Home-Province' of the 'Satavahanas'. Dr. Mazumdar erred on this point. Magadha itself was the 'Home-province' of the Satavahana Emperors.

The other provinces were the vassal states of Magadha.

"अत ऊर्ध्वं प्रवक्ष्यामि मागधा ये बृहद्रथाः" ॥

"Now I will narrate the History of the '*Magadha kings*' beginning with Brihadradha."

So saying the puranas narrate the dynasties that ruled over Magadha; they do not speak of the Aandhra kings of Dekhan, in fact they need not. The Kaliyugaraja-Vrittanta also follows the puranas in this respect. There is no point in Dr. Mazundar finding fault with the Kaliyuga-raja-Vrittanta for not mentioning the Aandhra kingdom in this context.

3. The following puranic slokas say that the territory of the last Gupta king of the imperial line who succeeded Kumargupta II, was lying along the coast of the Ganges extending over Prayaga, Saketa and part of Magadha etc.

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"अनुगंगां प्रयागांश्च साकेतं मगधांस्तथा ।
एतान् जनपदान् सर्वान् भोक्ष्यंते गुप्तवंशजाः " ॥

(Brahmanda, Upodghata Pada, Ch. 74-195) and see the same Sloka in Vayu Purana (99—384)

This was the territory acquired by Gupta Chandragupta I, after the disruption of the Aandhra Satavahana Empire in 327 B. C. When the Gupta Empire of the Great conqueror, Samudragupta, was shattered by the successive raids of the Hunas in the times of Skandagupta, Narasimha Gupta and Kumaragupta II, all the vassal kings of the Empire declared their independence and it was this piece of territory—which was acquired by Chandragupta I, the founder of the Gupta dynasty—that remained for the last Gupta king who succeeded Kumaragupta II. In 82 B. C., 'Viswasapani', the king of Magadha, who belonged to the Nava Naga dynasty conquered this territory also from the successor of Kumaragupta II and incorporated it into his Magadha kingdom. He extirpated all the Kshatria kings of Aryavarta and established non-kshatriya princes in their kingdoms.

The Vishnu purana says:—

"मागधायां तु विश्वस्फटिकसंज्ञोऽन्यान् वर्णान् करिष्यति ॥"
(4-24-61)

"कैवर्त [पटु] मद्रकपुलिंदब्राह्मणान् राज्ये स्थापयिष्यति " ॥
(4-24-62)

"उत्साद्याखिलक्षत्रजातिं नवनागाः पद्मवत्यां नाम पुर्यां ।
मनुगंगाप्रयागं गयादगुप्तांश्च मागधा भोक्ष्यंति " ॥ (4-24-63)

The Bhagavata Purana says in clear terms :—

"मागधानां तु भविता विश्वस्फूर्जिः पुरंजयः ।
करिष्यत्यपरो वर्णान् पुलिंदयदुमद्रकान् " ॥ (12-1-36)

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प्रजाश्चाब्रह्मभूयिष्ठाः स्थापयिष्यति दुर्मतिः ॥
वीर्यवान् क्षत्र मुत्याद्य पद्मवत्यां स वै पुरि ॥
अनुगंगामाप्रयागं गुप्तां भोक्ष्यति मेदिनीं ॥ (12-1-37)

The Brahmanda and Vayu puranas also confirm the above statement of the Vishnu and Bhagavata Puranas about Viswasphurji' (or Viswasphani), the king of Magadha, and describe the kingdom of the last Gupta King, the successor of Kumaragupta II, but not its disruption. The information of the Brahmanda and Vayu is not complete in this respect.

But the Vishnu and Bhagavata Puranas, along with the information contained in Brahmanda and Vayu puranas, are also supplying additional information of the destruction of the later Gupta king who succeeded the seventh imperial Gupta and the disruption of their territory by 'Viswasphani' the Navanaga king of Magadha, and they say that he ruled the Gupta territory along with his own kingdom of Magadha with Padmavati (or Pataliputra) as his capital.

The Brahmanda and Vayupuranas mention the territory which remained to the Guptas at the time of the final destruction of the Gupta kingdom. The Bhagavata and Vishnu puranas mention the same thing and in addition to that they described the final destruction of the kingdom. So the puranas in this particular place describe only the last stage of the Gupta kingdom and they do not refer to the early stages of that kingdom as Dr. Mazumdar thinks.

Puloma II was murdered by his regent and Commander in-chief Chandragupta of the Gupta Dynasty. Chandragupta had his coronation at Pataliputra and made it the chief city of his new kingdom and annexed a part of Magadha only to his dominion Ayodhya etc. The relatives of the Royal Dynasty of the Satavahanas retained the remaining portion of Magadha.

The viceroys in the other parts of the Empire declared their independence and proclaimed themselves as the indepen-

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dent kings of their respective provinces. Chandragupta also became one of them an independent king over his Pataliputra kingdom with the annexed part of the empire, but could not become emperor. The writers of the Puranas in their accounts of the Magadha Empire then turn their attention from the disrupted Magadha empire and proceed to describe the petty kings of Saka, Yavana, Huna etc., provinces of north-western Bharat who ruled their respective states as contemporaries to the "Aandhra brutya" (Gupta) kings.

On account of these descriptions of Saka, Huna etc. Kings (excommunicated Hindu Kshatriya kings of Uttarapatha) and numerous small Mlechcha (excommunicated Kshatriya) kingdoms, some infer a state of anarchy in the country at that time. But there is no description of any anarchical condition in the Puranas. The Aandhra Empire (of Magadha) broke up into many small independent kingdoms. There was no central power to keep the rulers of the different parts of the country under control. But there is no suggestion of anarchy. There were kings in the different parts of the country and they maintained the rule of law in their respective kingdoms—according to every one of the Puranas. The Saka, Yavana, Huna kings are not foreigners. They are Hindus of Bharat. They are not Greeks or Indo-Greeks. The word 'Yavana' does not mean Greek.

Since the Saka, Yavana, Huna, and Romaka provinces on the northwest of Bharat were all within Bharata Varsha, the kings and the people of these parts, belong to the four castes of Aryans who were excommunicated from Aryan Society on account of their discarding the Vedic Dharma, they are generally called "Mlechchas" or Dasyus, while retaining their Hindu sub-sect, caste names, such as Saka, Yavana, Huna, etc.

4. While it is thus possible to reconcile the Kaliyugaraja Vrittanta with the Puranic statements, Dr. Mazumdar created confusion by tearing puranic statements from their contexts.

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Further, while it is clear that the dates and years of the reigning periods of the Gupta Emperors and their titles were taken by the author of the Kaliyuga-Raja-Vrittanta from the court-records of the Gupta kings themselves, or from the writings of ancient historians which were extant in those days. Dr. Mazumdar boldly asserts that they were all taken from the ancient inscriptions recently deciphered by the modern historians. As in the puranas so in the Kaliyuga-raja-Vrittanta we have correct information regarding the names of kings in order of the post-Mahabharata period, their reigning periods and other particulars. After all the information found in the inscriptions is also contained in the court-records of the Gupta emperors and in the ancient writings. So it is wrong to suppose that inscriptions only formed the basis of history in this respect. Would it not be absurd to say that the inscriptions are forged documents and that they were forged on the basis of the ancient historical records like the Puranas and the Kaliyuga-Raja-Vrittanta etc?.

5. Dr. R. C. Mazumdar assigns 473-4 A. D., for Kumaragupta's inscription. On what authority does he assign this date. The inscription does not contain that date. The beginning of the Gupta Era itself is not settled. The date 319-320 A. D., is only a surmise by Dr. Fleet. In that connection he does not even mention that Alberuni points to the same year as the beginning of the Gupta Era. Later this surmise was sought to be raised to the level of a historical fact and this date might have been interpolated in Alberuni's Indica. This is an after-thought of the modern historians.

Skanda-Gupta entitled 'Paraakramaaditya' was the son of Kumara-Gupta the I. by his eldest wife 'Ananta Devi'. 'Sthiragupta alias Purugupta" was the son of Ananda Devi', the second wife of Kumara Gupta I. Skanda-gupta succeeded his father to the throne. 'Purugupta' is only a maintenance holder and he was given a small territory by his father merely out of love. He was never the Emperor. Dr. Mazumdar

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could not recognise that 'Sthiragupta' and his son 'Budhagupta' who ruled for 25 years after his father were petty rulers and vassals to the Guptas only in this way. It is quite usual in ancient Hindu Royal families, that the eldest son gets the kingdom, while the younger son may be given a small territory out of grace, so that he may have the status of a king. 'Sthiragupta' therefore though born in the Imperial line of the Guptas was himself not an emperor. Skanda Gupta who had no sons, adopted the son of Sthira Gupta into the Imperial line, but did not give the Empire to Sthira Gupta. The K.R.V. was not bound to mention, Budha Gupta who was a petty king like his father, while enumerating the Imperial Guptas. Therefore non-mentioning of Budhagupta cannot be a ground for supposing that the K. R. V. is of recent origion. It is not only the name of the Budhagupta that is left unmentioned in K.R.V. but also the names of all the vassal kings of the Gupta emperors. Dr. Mazumdar is under a false impression that Sthiragupta and Budhagupta were in the line of emperors, and so he expected them to be mentioned in K.R.V.

The name used in Kaliyuga raja Vaittanta is 'Sthiragupta', while both the names Stiragupta and Purugupta might be found in the court records or Ancient writings. Modern historians after a long discussion for ten years came to the conclusion that Purugupta might be the right name. This does not render the name of Sthiragupta in Kaliyuga-Raja-Vrittanta a fictitious one, Dr. Mazumdar's assumption is baseless.

There is no evidence to show that Bhattaraka the II belonged to 522 A.D. or before that date or 502 A.D. This date is a mere surmise by western scholars. He actually belonged to the end of the 2nd century B.C. The beginning of the Gupta era itself is uncertain. In the inscriptions or coins recently found there is no specific date given for this era. The nos. 9 and 5 found in some copper plate inscriptions are quite vague and historians are not able to interpret them properly. It is too much for Dr. Mazumdar to stand on this

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weak foundation and charge K.R.V. with modernity. It does not become a scholar like Mazumdar to call K.R.V. a modern forgery.

Although modern historians could not get evidence as to the title of 'Purugupta', Dr. Mazumdar asserts that he had the title of 'Prakasaditya.' Nothing can be more daring than this. Dr. Mazumdar himself says:- "As regards Sthiragupta's title 'Prakasaditya', 'Hoernle' was the first to suggest in J.A.S.B. 1889 (part I, page 93) that this title probably belonged to 'Purugupta'. Other scholars have accepted this suggestion as reasonable, though definite evidence is laking but 'Allan' regarded it as highly improbable in his catalogue of Gupta coins published in 1914". How could Hoernle get this information? Perhaps, he might have borrowed it from Kaliyugarajavrittanta.

It is on the strength of such highly conjectural conclusions that Dr. Mazumdar and other historians discard the historical evidence of Genuine ancient records. Nobody acquainted with the traditions of ancient Indian history can accept such dogmatic assertions of modern historians.

An attempt was made centuries back in our country to study critically the accounts of the dynasties of the kings of Kali given in our Puranas, to detect and amend the errors due to ignorant scribes, and misreading and misinterpretation by malicious and biassed interpreters, and to evolve a valid and authoritative account of the dynasties of the kings of Kali based on the maximum of agreement among the varying texts of the different Puranas. The result of this exhaustive and critical enquiry was published in the Sanskrit language in the form of a treatise entitled "***Kali Yuga Raja Vrittanta.***" In this treatise a connected and consistent account of the history of our country down to the eighth century after Christ has been given in detail based upon our Puranas and in agreement with the references in them to the movement of the Great Bear (Saptarshi Mandala). This great book has been rejected and sneered at by some as a mere forgery.

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It is not fair to reject or despise such a treatise merely because it runs counter to the current accepted history. This book was in existence for a long time just as the various Puranas, at least by the time the western european scholars commenced their attempt to construct the ancient history of India. It is therefore a respectable book whether we concede its antiquity or consider it only, of recent origin. Modern historians have rashly, if not malitiously, rejected the authoritativeness of the Puranas and Itihasas, alleging them arbitrarily, whenever it suited them, to be wrong, inconsistent and corrupted; accepted in their place the stray references to historical events and personages in the works of fiction and drama such as Katha Saritsagara, Gatha Sapta Sati, Brihat Kathamanjari, Gathanukramanika, Raja Sekhara Charitha, Karpuramanjari, Vasavadatta, Ratnavali, Mudrarakshasa, Mrichchakatika, Lilavati etc., constructed their fantastic and mutually inconsistent historical accounts based largely on their own preconceptions and conjectures; and endeavoured to bring down the history of our country, as much as possible, nearer to modern times.

The Kaliyuga Raja Vrittanta, based on true historical treatises and effecting a re-conciliation among the varying versions in the texts of the different accounts in them, is certainly more authoritative and respectable than the ***so-called histories of our modern historians full of vague theories and doubtful conjectures.***

The time of Alexander's invasion of Northwest India and the starting of the Gupta rule and Era is B.C. 327. The Gupta dynasty reigned for 245 years. Its end is B.C, 82.

After the close of the Gupta Imperial dynasty Vikramaditya of Ujjain was crowned king in B. C. 82. He conquered the whole of Bharat Varsha from the Himalayas to the Cape and became Emperor. He started an era in his name "Vikrama samvat in B. C. 57. His Great grandson Salivahana drove away the Saka invaders out of the country and was crowned Emperor in A. D. 78. He reigned

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till 138 A.D. He started an era in his name in A.D. 78.

These two emperors are historical personages and founders of the well-known eras named after them. (Vide, "Chronology of Kashmir History Reconstructed." By this author, pp. 173 to 217 and "Ancient Hindu History Part I, pp. 229 to 280, by this Author.)

This treatise (K.R.V.) moreover reconciles these dates with the movement of the Great Bear. It has been accepted as authoritative and used as the basis of the Age of Sankara by Sri T.S. Narayana Sastry B.A.B.L., of 'The Age of Mahabharata war' by Late Sri Nadimpalli Narasimha Rao and of 'The History of classical Literature, by Dr. M. Krishnamacharyulu. But it deserves a wider and more universal recognition on the part of modern historians as an invaluable historical treatise of indisputable authority which it is.

The verses referring to the Movement of the Great Bear (सप्तर्षिमंडलचलनं) in ***Kaliyugarajavrittanta is as follows:***

१. "सप्तर्षयोमघायुक्ताः काले यौधिष्ठिरे शतं।
श्रवणे ते भविष्यंति काले नंदस्य भूपतेः" ॥

Meaning:—"In the time of Yudhishtira the Great Bear was in ***Magha*** for a hundred years. By the time of Mahapadmananda it will be in ***Sravana.***

Explanation:—Sravana is the 15th star in the reverse direction (the direction of the retrograde movement of the Great Bear) from Magha. So the interval between the times of Yudhishtira and Nanda (Mahapadma) is 1500 years. This is the period specified in all the Puranas.

२ चतुर्विंशेऽथ नक्षत्रे भविष्यन्ति शतं समाः।
आंध्रराज्यारंभकालादारभ्यैते सुरर्षयः" ॥

Meaning:—"By the time of the beginning of the rule of the Aandhras (royal dynasty of Magadha) the Great Bear will reach the 24th star from Magha and remain therein for a hundred years."

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This statement is also found in all the Puranas.

३. महापद्माभिषेकात्तु यावज्जन्म परीक्षितः ।
एकमेव सहस्रं तु ज्ञेयं पंचशतोत्तरं ॥

Meaning:—"It should be known that from the birth of Parikshit to the coronation of Mahapadmananda (the time elapsed) is 1500 years.

Comment:—This statement is also found in all the Puranas and there is nothing in this verse which can be attributed to any conjecture or inference on the part of the author.

४. "आंध्रराज्योपक्रमात्तु यावन्नंदाभिषेचनं ।
अंतरं तच्छतान्यष्टौ प्रमाणज्ञैः समाः स्मृताः " ॥

Meaning :—"Those who know, (authoritative elders), say the interval between the coronation of (Mahapadma) Nanda and the commencement of the Aandhra empire (Imperial Dynasty of Magadha) is 800 years,"

Comment :—This statement is also found in all the Puranas but the figure in the Puranas is 836 while the author of this treatise, Kaliyuga Raja Vrittanta gives the figure as 800. Further he tacks on the remaining 36 years, to the period of duration of the Aandhra dynasty so that instead of 460 years mentioned in all the Puranas, we have to assign 496 years for it. But in view of the need to bring the account into conformity with the reference to the movement of the Great Bear, he adds another 10 years and assigns 506 years to the Aandhra imperial dynasty of Magadha. As the beginning of the rule of the Aandhra Kings is stated to commence in the beginning of the 24th century after the Mahabharata war, i. e. after 2300 years from 2336 year-made up of the figures 1500 and 836 years given in the Puranas for the two parts of the period, he deducts 36 years and adds the same together with ten years more to the time of duration of the Aandhra dynasty and assigns to it the figure 506.

Except for this slight change and adjustment in the figures of the Puranas in his attempt to tally his account

with reference to the position of the Great Bear, there is nothing of the nature of conjecture or fictitious construction here on the part of the author.

५. यदापुनर्वसुं याःस्यत्येते सप्तर्षयः पुनः ।
तदा श्रीगुप्तवंशानां राष्ट्रंत्वन्यं गमिष्यति '' ॥

Meaning:—"By the time the Great Bear reaches Punarvasu again (in the next cycle) the empire will pass from the Imperial Gupta dynasty to others."

Comment:—Punarvasu will be the 15th star from Sravana in the reverse direction (the direction of the retrograde apparently according to this author), motion of the the Great Bear from Magha, Punarvasu in the 2nd cycle is the 31st star and the end of the Gupta dynasty according to the Puranic account is 3056 years after the Mahabharata war i.e. Kali 3020 i.e. B.C. 82.

६ पूर्वाभाद्रां यदा तेतु प्रवेक्ष्यंति पुनर्द्विजाः ।
गुप्तेभ्यो मागधं राज्यं तदा पालान् गमिष्यति "॥

Meaning :—"Again when the Great Bear enters Purvabhadra, the kingdom of the Guptas (part of Magadha,) passes on to the Pala Kings."

Comment :—Purvabhadra, is the 40th star from Magha (continuing the count into the 2nd cycle in retrograde direction) So the end of the later Gupta dynasty of Magadha is assigned to 3900 years after the Mahabharata war i. e. A. D. 763 (3900-3137).

Thus the author of the Kaliyugarajavrittanta endeavours successfully to reconcile the figures of the Puranas and to construct a continuous and consistent account of the reigns of the different royal dynasties of Magadha in Kali Age, with very few and slight adjustments of the statements in the Puranas.

In contrast, we find the western scholars and their followers arrogantly branding the Puranras as a whole as unreliable for the purpose of history, ignoring the time

of the Mahabharata war and the Kali Era and proceeding on the basis of the contemporaneity of the invasion of Alexander of Greece and the rise to power of Chandragupta Maurya which is only an assumption solely due to their own wild imagination and interested preconception, as though it were an ascertained fact of indisputable historical value. They distort, and reject the texts of the Puranas as it suits their convenience to bring their theories and conjectures into agreement with this basic assumption, and draw largely on their own imagination to fill the gaps of the fantastic early history of Bharat Varsha constructed by them.

These foreign scholars with absolutely no knowledge of native tradition and no respect even for Ancient Histories of the land, disregard the Puranas, the only ancient, original and authoritative historical sources of our motherland, and sometimes misinterpret the references to them as they please and venture to question the historical value of them.

It is time we regain the proper perspective and reconstruct our history attaching proper value to the different sources of our information and various kinds of historical evidences.

The history of the Guptas in Kaliyugarajavrittanta is corroborated by the inscriptional evidence. Therefore, the Kaliyuga-Raja-Vrittanta is a genuine ancient historical document.

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"Kaliyuga-Raja-Vrittanta" is ancient and authentic

Numismatic Evidence

According to the list of the Aandhra Satavahana kings given in part I of this book, the 24th king is "Sivaswati" and his son the 25th king is Gouthamiputra. These two kings reigned successively. Sivaswati reigned for 28 years and he was other-wise known among the people as 'Sakasena' and 'Maadhariputra', according to the 'Kaliyuga-Raja-Vrittanta' These other names are no-where mentioned in any of the other puranas. It is only the 'Kaliyuga-Raja-Vrittanta' that refers to these other names of the prince. Nor was it known to any of the modern historians till 1940 when Sri T. S. Narayana Sastry mentioned in the Appendix to his Age of Sankara, while giving the list of the Aandhra Satavahana kings according to the version of 'Kaliyuga-Raja-Vrittanta' that these alternative names were current among the people for king 'Sivaswati'.

"अष्टाविंशति वर्षाणि शकसेनो भविष्यति।
यमाहु र्माढरीपुत्रं शिवस्वातिं महाजनाः॥

(Vide p. 187, lines 20, 21 of Ancient Hindu History part I, of this author.)

He who was known as "Sakasena" or "Maadhariputra" to the people was 'Sivaswati'. This Sakasena reigned for 28 years. This sloka is found in the Appendix of his 'Age of Sankara' published in 1915 by the learned T. S. Narayana Sastri. This book 'Kaliyuga-Raja-Vrittanta' is rejected as a forgery by the modern Historical Scholars.

Later in Samvat 1996 or A. D. 1939 a treasure trove was discovered in the village "Tharhada" in the 'Akola District' containing some 1525 coins of the Satavahana kings. Details of the trove were published in 1940 by Prof. V. V. Mirasi of the Nagpur University, a historical scholar, in page 85 of pt. II of the journal of the Numismatic—Society of India 'that

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there was an alternative name 'Sri Saka Satakarni' for king 'Siva Swati' was not known to us, till the discovery of this treasure trove. The same writer, again in p. 92 of the same volume further added— (the gist of his sentences is given below)- "The name 'Saka Satakarni' is not found in any of the puranas. In the 'Kaliyuga-Rajavrittanta' published by Sri T. S. Narayana Sastry more than 25 years before the discovery of this treasure trove, we find the two other names of Sivaswati namely 'Saka Sena' and 'Maadhariputra'. So the 'Kaliyuga-Rajavrittanta' published by T. S. Narayana Sastry could not be a fabrication. He must be in possession of the very ancient treatise." The learned scholar, Dr. Mirasi describes the coins thus:— 'On these seals we find 'Saka' or ('Sakasa') 'Saatakanisa'. We have to examine the relation between these seals and the seals bearing the names 'Maadhariputra', 'Sivalakura'. On the seals of 'Saka Satakarni' we find the figure of the elephant usually found on the Satavahana seals. (Vide, 'Bharatavarshaka, Itihas' by 'Pandit Bhagavaddatta' in Hindi Ed. 1946, p. 308, and Vide, Journal of the Numismatic Society of India, Pt. II, pp. 85 and 92 of 1940.)

We find a line reading 'Maadhari putra,' 'Sirivira, Purisadata' in the stone inscription 1202-4 of Luder's list. He was of the Ikshvaku dynasty. In his time there was another king bearing the famous name 'Maadari'. A seal bearing the device 'Maadhariputra Sivalakura' has also been discovered. On this device the device of 'Goutamiputra' is also found impressed. So it is clear that the successor of this Saka Satakarni was a king by name 'Goutami putra' according to Luder's list and K. R. V. The Kaliyuga-Raja-Vrittanta' specifies that 'Saka satakarni' and 'Maadhariputra' were other names of 'Sivaswati.' So 'Sivasatakarni,' 'Sakasatakarni' 'Maadhariputra.' all these names refer to one king only and Goutamiputra was his son and successor.

So, on the authority of these coins, Dr. Mirasi and Luder's list, it follows that the Kaliyuga-Rajavrittanta' is an authentic record of ancient times. This conclusion was established even in 1940 and published in the journal of the

Numismatic society of India. It is not possible that a professed historical research scholar like Dr. R.C. Mazumdar is not acquainted with the authorities quoted above. Hence it is astounding, that in 1944 he (Dr. R.C. Mazumdar) should write criticising the Kaliyuga-Raja-Vrittanta and condemning it as a forgery. If he has not noticed the writings of Dr. Mirasi so far, he should refer to them now, confess his ignorance and correct his mistake. As he seems to be now in Bombay editing the historical publications of the Bharatiya Vidya Bhavan, the suggestion is made to him and this book is despatched to him for perusal.

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The Manuscript copies of ancient royal Dyuasties of Bharat

A number of such manuscripts of ancient royal dynasties of various States of Bharat are now available. Below are the details of the manuscripts available to the public.

1.	The	Royal	Dynasty	of Gadawala Almoda
2.	,,	,,	,,	Kashmir
3.	,,	,,	,,	Kamarupa
4.	,,	,,	,,	Indraprastha
5.	,,	,,	,,	Bikanir
6.	,,	,,	,,	Magadha
7.	,,	,,	,,	Nepal
8.	,,	,,	,,	Trigartha

The Manuscript copies of several other royal dynasties are said to be available in the respective Indian states of Kasi, Panchala, Kalinga, Sindhu, Ujjain, Pandya, Malava etc. They have all been published in Vol. I of the Asiastic Researches. The capital of the ancient kingdom of Gadawala is Srinagara. Its king was "Pradhumana Saha" in 1796 A.D. He had a list of kings of his dynasty from 1979 B. C. to 1796 A. D. The royal dynasty of this state was founded by

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one "Boghadamta. But the part of the manuscript giving the details of the princes of the first 100 years of the dynasty after him has been lost, though all the details of the succeeding kings of the dynasty thereafter down to 1796 A. D. are available in regular sequence - a list of 60 kings. The total length of the reigns of these kings of the state is specified as 3774 years and 6 months; commencing in B.C. 1978. For the region of the Gadhawala state (refer 'The Himalayan districts of the North-Western provinces of India' by Edwin T. Atkinson B. A., Vol. II.)

Details are also available of the royal dynasty of the state of 'Kamaayii' in the same region, according to which one 'Ramadeva Rathora' ruled from A. D. 440-470 and the details of the kings of the dynasty are available from B.C. 1500.

2. Kashmir:— The list of the royal dynasty of Kashmir extends from B. C. 3200 up to 1951. (Vide "Chronology of Kashmir History Reconstructed by this author.)

3. Ancient Kamarupa:— This is no other than modern Assam. It was otherwise known also as 'Maha china' or 'Para China' of the Puranas. Pragjyotisha was its capital and Bhagadatta was the king of the state at the time of the Mahabharata War. He took part in the war on the side of Duryodhana. It is known that his armies included some contingents of Kiratas, Chinas, Yavanas and of other peoples of islands of the Eastern Sea. The language of the people was called 'Buranji'. Bhagadatta was the son of 'Naraka' and grandson of 'Sailaalaka'. The ancestors and predecessors of 'Naraka' are specified in the Mahabharata. Kings from Bhagadatta onwards are given in unbroken sequence in the dynastic list of this state. This royal dynasty extends from 3138 B. C. According to this list the king who ruled in the state 3000 years after Bhagadatta was one 'Pushyavarma'. A copper plate inscription of this Pushyavarma in the 'Buranji' language has been discovered in 1912. A translation of the same is available in p.p. 65-79 of the Volumes for 1913,14 of the Epigraphica Indica. For details-refer to the article on 'Assamese

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Historical Literature by Sri Surya Kumar Bhuyan M. A. published in p. p. 525-36 of the proceeding of the Fifth Indian Oriental Conference, Lahore. King 'Bhaskara varma' of this dynasty was contemporary of Harsha Vardhana Siladitya. He too welcomed the Chinese pilgrim Heuntsang and honoured him and retained him at his court for some time. Heuntsang himself has recorded that according to the dynastic lists of the state as thousand kings of the dynasty had ruled over the kingdom in succession before 'Bhaskara varma.'

"The Sovereignty had been transmitted in the family for 1000 generations." (Vide Beal's translation of Heuntsang Vol. II p. 186 and Waters' translation-(for full particulars refer 'Vaidika Vagmaya Itihas,' Part I p. p. 13-36.)

The dynastic lists of the kings of various kingdoms of Bharat are available from very ancient times.

4. Indraprastha :— The dynastic list of the royal dynasty of this state was published at the end of the chapter entitled the 'Ekadasa Samullasa' of the Satyardha Prakasaka of Sri Swami Dayananda Saraswati, the founder of the Arya Samaj. The original for the publication is a Manuscript copy dated 1782 of the Vikram era i. e. 1725 A. D. This list is in agreement on the whole, but for slight differences in details with the list of the royal dynasty of Indraprastha published in 1829 A. D. by Colonel Todd, the author of the History of Rajasthan. According to this list 66 kings ruled over the state from the time of king Parikshit (grandson of the Pandavas) to the time of Vikrama of 3001 Kali i. e. 101 B. C. There is another manuscript list known as 'Rajatharangini' in the records of "Savayi Jayasimha", (a Maharaja of Sayapur) which could have been the original of the list of Colonel Todd. The scholar, Pandita Vidyadhan Raghunath wrote of it in 1740 A. D. thus :—

"I have perused many historical records. In all of them it is stated that 100 Kshatriya rulers reigned on the throne of Indraprastha in succession from the time of Yudhishtira to the time of Prithviraj. The total length of their reigns

specified in them as 4100 years. According to the list published in the Satyardha Prakasika the number of kings that ruled over Indraprastha from the time of Yudhishtira to Vikrama Samvat 1243 or 1186 A. D. is 124 and the total period of their reigns together is 4157 years 9 months and 14 days. According to the puranas the period, that has elapsed by now i. e A. D. 1956, from the coronation of Yudhishtira after the Mahabharata war, is 5094 years. The period elapsed by the end of the reign of Prithviraj i.e of the battle of Sthaneswar in 1193 A. D. is 4331 years and the number of the kings who ruled from the throne at Indraprastha is 128. There are records of several royal dynasties of the period anterior to the time of Yudhishtira. Thus the known history of Bharat can be proved to be available for over 10,000 years by now. Similar are the lists of the royal dynasties available of the state (5) Bikanir and (6) Magadha (this list is given even in the Puranas).

7. The Nepala Rajavamsavali:- The dynastic lists of the royal dynasties of Nepal gives us the names of the kings of Nepal and the length of the reign of each of them from 1000 years before Kali i. e 4100 B. C. Here and there in the list the time is specified in terms of the Kali era. This is therefore undoubtedly a genuine historical dynastic list.

8. The Trigartha Rajavamsavali:- General Cunningham could get at the dynastic list of the Trigartha royal dynasty. (Vide p. 150, 1872-1873 of the Archaeological Report published by Cunningham in 1875). The list gives the names of the kings of the dynasty from very ancient times. The list was published in the district Gazetters of the 'Kangda' and 'Jallandhar' districts. In 1919 A. D. another such list was discovered in the Village of 'Jwalamukti' by Sri Bhagavaddatta, B. A., author of the treatise entitled 'Vaidika Vagmaya Itihas', and president of the 'Vaidika Anusandhana Samstha'. He found it in the palm leaf manuscript volumes shown to him in the house of a Brahmin purohit. Pandita 'Dinadayalu,' of a very ancient family of the place. Sri Bhagavaddatta could extract therefrom the Trigarta Rajavamsavali and the

dynastic lists of the rulers of other small states of the Kangda Taluk, and other dynastic lists. Along with the dynastic list of the Trigartha rulers he happened to procure at the place another document of rare historical value. It looks though at one time such documents were in existence in large numbers. If all the documents had been secured, they might have constituted a great source of strength for the reconstruction of our ancient history. But unfortunately they are not available to us. In the one document which Sri Bhagavaddatta was lucky enough to secure - the following verses are found:—

"भूमिचंद्र समारभ्य मेघचंद्रांत मुच्यते।
चतुश्शतं क्षितींद्राणा मेकपंचाशदुत्तरं॥ (१)

त्रिलोकचंद्रतनयं हरिश्चंद्रनृपावधि।
चतुःशतं पुन स्तेषां चतुःषष्ट्युत्तरं मतं॥ (२)

मेघचंद्रा द्वीजिपुंसः कुलमासी दनेकथा।
मनोरिव क्षितींद्राणां विचित्रचरिताश्रयं॥ (३)

ज्येष्ठः पुत्रः कर्मचंद्रो मेघचंद्रस्य कथ्यते।
सुप्रतिष्ठं तस्य कुलं कांटेनगरपूर्वके॥ (४)

द्वितीयो मेघचंद्रस्य हरिश्चंद्रः सुतो मतः।
गोपाचले प्रदेशेऽस्य संतति र्वसति ध्रुवम्॥ (५)

जालं धरधराधीश—धर्मचंद्र महीभृतः।
लक्ष्मीचंद्रः पूर्वतोऽभूत् पंचविंशत्तमो नृपः॥ (१०)

एवं देव्याः कुल मुपययौ वृद्धिम त्सूर्जित श्री।
स्थाने स्थाने विषयवसतो जातनानाविधानम्।

विश्वख्यातिं विमलयशसा देवतांशानुभावान्।
नो संभाव्यं तदनुसरणं तद्विभिन्नान्वयेन"॥ (११)

The first king in the list of the Trigarta royal dynasty is 'Bhumichandra'. The list is continuous from him to 'Meghachandra' the 451st king on the list. After him the 464th king in the list is one Harichandra, son of one Trilokachandra (463rd king). (Meghachandra is the 451st, his

elder son 'Karmachandra' is the 452nd, his discendents became the rulers of 'Nagarkot'. The second son of Meghachandra is 'Harischandra'. He became the ruler of 'Gopachala' i. e. 'Gulera' where his descendents ruled after him.) One of these rulers of his dynasty, the 459th on total list, by name 'Dharmachandra' came to be the ruler of another state, the state of 'Jalandhar' also. (An earlier king on the list (25 generations before) i. e., the 434th was one Lakshmichandra). The 457th king is Prayagachandra, whose son Ramachandra is the 458th king on the list. Of this Ramachandra, it is recorded in the above document thus :—

"श्रीरामचंद्रोऽजनि जागरूकः प्रयागचंद्रस्य सुतोऽवनीशः।
विंध्यादिकानां जगतीधराणां गुहा यदीयारिगृहा बभूवुः॥ (१)

आसी दथैत त्समकाल मेव पपु र्वढाणोर्जित वंशदीपः।
सेकंदराख्यो यवनाधिराज स्त्रिगर्तदुर्गग्रहणे प्रवृत्तः॥ (२)

द्वार्विंशति र्यस्य महाध्वजिन्यः पर्यायतो म्लेच्छपते र्विलीनाः।
प्रयागचंद्रात्मजबाहुवीर्ये वर्षाणि तावंति युधि प्रवृत्ताः॥ (३)

यो ब्रह्मखा नोऽजनि सूनु रस्य स पूर्वव न्नीति पथं न भेजे।
विशीर्य दैश्वर्यनिसर्ग एष नूनं यदुन्मार्गगतिः प्रभूणाम्॥ (४)

प्राचीन दिल्लीपतिपारिजात-रत्नाकरे म्लेच्छवरिष्ठवंशे।
वीरस्ततोबाबर आविरासी ज्जिहीर्षु रसा द्वसुधाधिपत्यम्॥ (५)

सहाय मासाद्य स पारसीकराजो योद्योगपरो बभूव।
सेकंदरस्यापि सुत स्तदानीं सरामचंद्रं वृतवान् सहायं॥ (६)

स बद्धवैरोपि स दैवतेन विपद्यभू त्तस्य सहाय एव।
संसप्तकानां कुलधर्म एष यदापदि द्वेषिकुलोपकारः॥ (७)

पाणीपथभुविप्रवृत्त मसमं युद्धं तयो र्लेच्छयो
र्लेभे भद्रं च बाबरोरि विजयं दृष्ट्वारिवंशांतकः।
यस्मिन् संगरमूर्धनि क्षितिपतिः श्रीरामचंद्रो यश
स्तंने निर्मल मेषय त्समुचिंत संसप्तकानां कुले॥ (८)

सुशर्मवंशप्रभवक्षितींद्रावतंसरूपः खलु रामचंद्रः।
जगाम वीरेंद्रगतिं स्वदेहं रणे परित्यज्य विशुद्धबुद्धिः॥ (९)

In these verses 'Ramachandra' the 458th king is described. He was the contemporary of Sikandar Lodi among the Sultans of Delhi. This Sikandar Lodi had fought many battles with the rulers of Nagarkot of the Trigarta royal dynasty. In every battle he was defeated by the Trigarta rulers. After the demise of Sikandar Lodi his son Ibrahim Lodi who succeeded him to the Sultanate of Delhi sought the help of the Trigarta ruler in the Battle of Panipat. Though the Lodies of the Delhi Sultanate were the tradicional foes of his own dynasty, Ramachandra, the Trigartha king appeared with his armies on the battlefield of Panipat and fought for Ibrahim Lodi in consonance with the traditional policy and etiquette of the princes of his dynasty not to refuse help sought even if it be by a sworn and traditional enemy.

But in that battle of Panipat, victory went to Babar the opponent of Ibrahim Lodi, who suffered a crushing defeat. Ramachandra, the Trigarta prince, who had tried to help his enemy Ibrahim Lodi, himself lost his life in the battle.

The battle of Panipat waged between Ibrahim Lodi of the Delhi Sultanate and Babar the invader from Kabul, was fought on the 18th of April in the year 1526 A. D. (It is thus evident that Ramachandra, the Trigarta prince who died in the battle, died in 1526 A. D. (Vide Cambridge History of India Vol. III 1928 Ed. p. 250) But in Cunningham and the Kangda Gazetter, the date of Ramachandra's death is given as 1528. The authority for the date is unkown.

A poet named 'Sathrughna' author of the treatise 'Mantrardha deepika' says in the vocatory verses (Mangala Slokas') in the beginning of the treatise of the Trigarta princes, thus :—

"बभूव राजन्यकुलावतंसः पुरा सुशर्मा किल राजसिंहः।
निहत्य यो भारतसंयुगेषु चकार भूमीधर भूमिरक्षां॥ (३)

तदन्वये यो महनीयकीर्तिः सुवीरचंद्रः क्षितिपः किलासीत्।
चकार यः संयुग यज्ञभूमौ पशू नशेषा निव वैरिवीरान्॥ (४)

तस्या दसीम गुणसिंधु रशेषबंधु रासी त्समस्त जनगीय भुजप्रतापः ।
श्रीदेवकी तनय पादरतः प्रयागचंद्रः प्रजानयनरंजनपूर्णचंद्रः ॥ (५)

Suvirachandra is the 456th king in the dynastic list, among the descendents of Susarma. His son Prayaga-Chandra is the 457th on the list. References to the kings before him are found in the writings of the Muslim historians. Kalhana in his Rajatarangini refers to a Kashmir king 'Sankara varma' as having defeated Trigartha king of the name 'Prithvi chandra'. (Vide Rajatharangini - chapter V - 143, 144).

'Sankara varma' is the 108th king on the list of the royal dynasties of Kashmir. He reigned in Kashmir from 880 to 900 A. D. But we do not find the name Prithvichandra in the list of the Trigarta royal dynasty. It appears the son of Prithivichandra was named 'Bhuvana chandra'. It might be this Prithivi chandra had another name by which he was noted in the dynastic lists of the kings of Trigarta or he was a brother of the king or son or relation or may be a commander actually who had fought on behalf of the king with Sankaravarma.

Of these kings of the Trigarta royal dynasty 458 kings had ruled upto king Ramachandra, inclusive of him. This Ramachandra was killed in 1526 A. D. at the battle of Panipat. The 231st king of the dynastic list is 'Susarma' or 'Susarma chandra', who had fought on the side of the Kawravas in the Maha Bharata War. Before this Susarma, 230 kings of the dynasty had ruled over the Trigarta kingdom. Let us now turn to the conclusions of the Western Scholars with regard to the reigns of the ancient kings of Bharat, on the basis of their own chosen principles and procedure.

Megasthanes writes thus :—

"From the days of 'Father Bacchus' to Alexander the Great, their kings are reckoned at 154, whose reigns extend over 6451 years and 3 months."

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(*Pliny*)

'Father Bacchus' was the first who invaded India and was the first of all who triumphed over the vanquished Indians. From him to Alexander the Great 6451 years are reckoned with 3 months additional the calculation being made by counting the kings who reigned in the intermediate period, to the number of 153. (Solin 52-5). The average duration of each reign works out by this calculation to 42½ years.

The Muslim pilgrim Suleiman Soudagar writes in his book in 851 A. D. in this connection. The book of Suleiman Soudagar has been rendered into Hindi by Maulavi Prasad with the caption -'Suleiman Soudagar 'Bhashanuvada'. In the pages 50-51 in it we find:-

"इन के यह आरब निवासियों कि तरहा तारीखकी गणना हजरत मुहम्मद साहब के समयसे न हि है, बल्की तारीख का संबंध राजा य के साथ है। इन के बादशा हूँ की आयुप्रायः बहुत हु आकरती है। बहुत से बादशा हूँने प्रायः पचास् पचास् वर्षतक राज्य किया"॥

(Vide Suleiman Saudagar, Bhashanuvada Hindi by Maulvi Mahesa Prasad. p. p. 50. 51. Vikram Samvat 1978).

From these sentences of Suleiman Soudagar it is clear that many of the kings of ancient Bharat and Arabia had ruled on the average for a period of 50 years each. It is likely that the rulers of a thousand years back had reigned even longer. We know Sri Krishna, of the early years of Kali, lived for 126 years. He was only one year younger than Yudhishtira, of the same age as Bhima and one year older than Arjuna. Yudhishtira performed the Great journey to Swarga - 26 years after the demise of Sri Krishna. By the time he reached Swarga he was 152 years old.

The Magadha kings after the Mahabharata war had ruled, 22 of them together for 1000 years, i.e on the average for

45½ years each. The ten kings of Magadha of the Sisunaga dynasty ruled for 360 years i.e each for 36 years, on the average. Mahapadma Nanda alone ruled for 88 years. The Sunga kings ruled on the average for 30 years each. According to the indisputable evidence of the inscriptions, the 7 Gupta kings appear to have ruled for 245 years on the whole, i.e for 35 years each on the average. Taking all the kings of Magadha of the various dynasties together from the time of the Mahabharata War down to Mahapadma Nanda and the end of the Nanda dynasty, the 39 kings all together ruled for 1604 years i.e. for 41 1/8 years each on the average. There need be no surprise if we find that the kings of the times anterior to the Mahabharata War had ruled even for longer periods. Even in modern times, in the 20 th century of the Christian era, we learn that the inhabitants of a certain mountainous region in Russia, a people with a population numbering 40 lakhs, are found to be living for 150 to 200 years each. It is said that when one of them claimed to be 167 years old, American doctors examined him and concluded after the Scientific examination that he was decidedly more than 150 years old, as published in the Indian Express of 27-9-56 together with his photo. Below the photo, these words are written "Javier Pereira of Columbia reputed to be the world's oldest man at 167, snapped on arrival in Miami Florida, 'en route' to New York, where Doctors will investigate his age claim. He is four feet tall and weights 75 lbs. Therefore it is presumptuous on the part of modern historians to reject the ancient dynastic lists of kings as unreliable for historical, purposes as soon as it is found that according to them that some kings reigned for very long periods, in our opinion, from our standards. If all the ancient dynastic lists of the rulers of the different states of Bharat are gathered and examined critically, on the other hand, it may be possible to reconstruct the ancient history of our country even for the last 15000 years. The 231 st king of the Trigarta royal dynasty was Susarma, who was killed in the Mahabharata War. Before him 230 kings of his dynasty had ruled. If we calculate, on the estimate of

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the Greek historians Megasthanes and Arrian, at the rate of $42\frac{1}{6}$ years for each king on the average, for the 230 kings, the total duration of the reigning periods works out to $230 \times 42\frac{1}{6} = 9698\frac{1}{3}$ years.

Thereafter 'Ramachandra' who died in the battle of Panipat of 1526 A.D. was the 458th king on the list i. e. 458-230 or 228th king after Susarma of the Mahabharata War. For these 228 kings, the total period of reign works out to 3138 B. C. to 1526 A. D. = 4664 years and the average reign to $\frac{4664}{228} = 20\frac{1}{5}$ years each. For the total number of 458 of the rulers of the Trigarta kingdom before 1526 A.D. the total length of reign works out to $9698\frac{1}{3} + 4664 = 14{,}362\frac{1}{3}$ years. The time elapsed after 1526 A. D. by now is 430 years = 14,792 years for 458 kings, an average of $32\frac{1}{3}$ years for each king. So the history of the Trigarta kingdom is available to us for a period of 14,792 years upto now i. e. since 12,836 B. C. Of this long stretch of 14,792 years, 9736 years belong to the latter part of the Dwapara Yuga and 5056 years to the Kali Yuga. So, the Trigarta dynasty commenced 9736 years before the end of Dwapara. The royal dynasties of Bharat extend back to such remote times in the past.

In view of all this voluminous evidence, it is an eggregious blunder to hold that our ancestors had no conception of history or practice of historical writings The fact is, while the Europeans have not been able to preserve authentic records of their history of even 2000 years, our ancestors have preserved for us material for the history of over 15,000 years of our country through these continuous lists of royal dynasties. Further, we have a brief and condensed history of even the earlier times from the commencement of the Kritayuga of this Mahayuga, on the basis of royal dynasties as units, in our Puranas. It is conclusively established by the above detailed examination of the royal dynasties that our kings of ancient Bharat maintained 'court records' and lists of their ancestors with important happenings in their reigns, in every kingdom in the country.

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Historical Discussions Continued,

To
Sri K. D. Sethna,
13, Rue Rangapolle,
Pondicherry.
Date : 26-11-56.

My dear Sethna,

I have been hard pressed for time and hence the delay in my reply to your letter. In fact, I have opened your letter dated 11-10-56 on 16-11-56. I am happy to find you engaged in the patriotic endeavour to gather all the available material necessary for the holy task of reconstruction of the true history of Bharat with the zeal which it requires as evidenced in the subtle problems and questions you have raised and passed on to me for my opinion and elucidation.

But I have decided to retire from this field of propaganda for the true history of ancient Bharat, very soon. That was the reason for my endeavour to furnish detailed and elaborate explanations on the points raised by you in your letters. There may be many errors or inconsistensies in my explanations and opinions thus communicated to you. By exposing such errors and establishing the inaccuracy or inconsistency in them, I hold you are rendering valuable service to me, to the history of ancient Bharat and thereby to the nation. You need never feel that I may feel hurt by your letter. On the other hand I cannot appreciate those friends who merely applaud me for my work, accept my opinions uncritically and compliment me on any achievement; friends who are incapable of detecting my faults or having detected them hesitate to bring them to my notice out of a wrong conception of courtesy and respect. I am a historian. So it is my business to record what I know and what I have been able to find out or learn. It is not proper for a historian to complicate the facts of history by an admixture of his inferences or imagination, however plausible. So your cri-

ticisms give me positive pleasure and not the least pain or offence, let me assure you.

I have been, for a long time, eagerly on the look-out for a competent scholar capable of ascertaining the true history of ancient Bharat from the ancient literature of the country and propagate it among the people effectively and successfully. By God's grace, I have been able to find one such in you, though towards the end of my active carreer as historian. I leave this, my life mission in your hands, with the hope that by God's grace, you will be able to carry on the struggle and reconstruct the true history of ancient Bharat, secure the patronage of the government and the Education Department for it, and introduce it into the text books prescribed for study in schools, colleges and Universities I pray you will be granted the length of life, health and happy circumstances needful for the accomplishment of this great task.

I had already despatched to you 280 pages of printed matter of my Ancient Hindu History part I, yet to be completed and published.

As need was felt for further researches into the puranas the publication of the book has been postponed. The history of the rulers in the other parts of Bharat contemporary with the Aandhra Bhritya or Gupta rulers who succeeded the Aandhra Dynasty of the kings of Magadha, is available in the Puranas- I have attempted to bring it to light free it from the errors that might have crept into it, reconcile the various versions of it in the different puranas, evolve a consistent account based on the maximum measure of agreement among them, and it is also in the press. As soon as it is printed, I shall send the forms to you. Please reserve your judgment and postpone coming to any conclusions on the matters dealt with in them till you peruse them. They may reach you, in all probability, with-in a fortnight. I have already despatched part II of my Ancient history of Bharat, comprising 14 forms of printed matter. Please bestow your best attention to it, I hope thereafter you will not

feel the need to address any long letters to me as all my information, and considered opinions are all available in these last two publications of mine. Please consider their contents critically, place them before your friends interested in them and competent to discuss them and come to your own conclusions. If you find defects in them, due to my ignorance or inconsistency, expose them, correct them and eschewing them, reconstruct the true history of ancient Bharat and publish your account of the same. Then there will be no harm resulting from my mistakes.

I feel the burden of the task I have taken up and as age advances and tells upon my health, I am proving unequal to the strain. My physical and mental energies seem to be dwindling and demanding relief and rest. Hence my decision to retire from this field of historical research.

So all I can say with reference to the points raised in your letter dated 11-10-56.

1. I propose to substitute the name 'Varaha Saka Kala' for the confusing name of Cyrus era. I feel it quite the proper name. You will do well to explain it and use it in your publications

2. I hope you now realise the truth regarding the Gupta era. Please expose clearly the mischief perpetrated with regard to Saka 241 in the deliberately faulty translation of Alberuni. Unless the treachery of the mischief makers is clearly exposed, the fascination of long accepted views, though erroneous, will not lose its hold on the common mind.

3. I have perused the English translation of Alberuni and noted the eras mentioned by him. I have reproduced his statements regarding Sri Harsha, Vikrama Samvat, Salivahana and Kali eras reckoned on the Persian era Yazdegard (400 of it equated to 1031 A. D.,) on pages 34 and 35 of my Nepal History. Please refer. Alberuni does not seem to be aware of the Varaha era of 550 B. C.

4. Whatever be the actual name of the king of Magadha who was contemporary with Alexander the great, in 326

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B. C., we are all agreed that he was a prince of the Gupta dynasty of Magadha, which succeeded to power after the Imperial Aandhra dynasty. Reckoning the reigns of the different kings and dynasties given in the puranas from the time of the Mahabharata War of 3138 B. C., the close of the Aandhra dynasty works out to 327 B. C. There can be no doubt about it. Alexander's invasion is dated 326 B. C. His contemporary, all agree, was one Chandragupta. The Greek historians do not specify the dynasty to which this Chandragupta belonged. It could not be the Chandragupta of the Maurya Dynasty who was crowned in 1534 B. C. So it must be the Chandragupta of the Gupta dynasty, the only alternative left. If it is conceded that he was a prince of the Gupta dynasty, I am satisfied. His name may be identified as you please. I do not mind.

5. Even if we concede, for a moment, the contention of the modern school of historians, that the history of the Guptas in the Kaliyuga Raja Vrittanta is an interpolation, the authenticity of the book K. R. V. as a whole cannot be questioned and its claim to be considered an authoritative historical document. For even the interpolated matter, granting it is interpolated, is not inconsistent in with the account based on the inscriptions discovered. It gives us an account of all the other royal dynasties, available in the puranas, reconciling the varying versions in the puranas and evolving a consistent account for our benefit and it is an authoritative historical document even it is a composition of to-day or part of it is an interpolation of to-day. There should be no objection to regard it as a historical document of great value for research. It is a thousand times more reliable and more respectable source book of history than the fanciful concoctions of European Orientalists and their disciples passing for history. The Kaliyuga Raja Vrittanta evolves a consistent account of our ancient history, based on the maximum measure of agreement in the various puranas.

6. It is a sorry mistake to presume that there were no contemporary historical writings and no court records in the

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ancient times in our country. If we stick to such an unreasonable opinion which implies that our ancient kings ruled over their kingdoms like barbarous Tyrants, without courts, court records and scholars interested in and engaged in commemorating the important events of the times and it is impossible to account for the mention of the titles of the Aandhra Satavahanas in the puranas and in Kaliyuga Raja Vrittanta, as also of the Guptas, long before the recent discovery of the inscriptions of the Satavahanas. Our ancestors were highly civilised. Our ancient kings ruled by law very efficiently and justly. They had courts and court records, court poets and court recorders. There are contemporary records of the different reigns in historical treatises. If we discredit them and reject them, we betray our own ignorance and stupidity. Those who contend that these ancient historical writings are forgeries, should prove that they are forgeries. The burden of proof is on them. They have to show the statements in them not found in inscriptions or in other ancient historical writings. They have to show the portions or statements in them which conflict with the established facts of history contained in our ancient literature. Simply because of a slight difference in some of the names the document cannot he held a forgery.

7. On the question whether the Aandhra Bhrityas are the Guptas or no I can send you my 'reply to the criticism of Kaliyugaraja vrittanta'. All your doubts in this regard will be cleared when you peruse it. The Aandhra Bhrityas are Guptas and none else. The modern school of historians attempt to distinguish between them (The Aandhra Bhrityas and the Guptas) in their endeavour to justify their contention is basseless. I have recently discovered that the Puranas also support the identity of the Aandhra Bhrityas and the Guptas.

8. The Kaliyuga Raja Vrittanta alone mentions the Guptas Sri Parvateeya Aandhra Bhrityas but in the Puranas the kings of the Aandhra region are specifically devoted as Sri Parvateya Aandhras and the Guptas are referred to

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as Aandhra Bhrityas in the discription of the rulers of Magadha after the Aandhra Satavahanas.

9. We should note that Wilson's aim in publishing the puranas was not to reveal their antiquity but to sneer at them as comparatively recent compositions of dates posterior to the Christian era. There is a separate publication entitled 'Wilson's Puranas' by Wilson. Please go through it as it will enable you to detect his real motives. The only purana, whose antiquity he admits, is the Vishnu purana; and he assigns its composition to the 4th century B. C. He dismisses several of the Puranas as compositions of the 14th or 16th century A. D., and therefore quite worthless for historical purposes. The writings of the modern historians are based on the rejection of the Puranas as unworthy of being treated as authorities for the reconstruction of the ancient history of Bharat but their writings are based on no other authority. If this is not suppression, what else could be? Stray statements from the puranas have been utilised for supporting their own original theories and fanciful determinations after mutilating them, tampering with them and misinterpreting them to suit their purposes. I concede the propriety of treating every one as a gentleman till the contrary is proved. But we can not be sure of their gentlemanliness till after perusing their utterances or writings. Please peruse the writings of Wilson's critically, as well as the writings of the other gentlemen passing for modern historians of ancient Bharat. Only then you will be able to appreciate the truth in my allegations. With regard to Mr. Pargiter, Please peruse pp. 197 to 210 in the Vth chapter in my Ancient Hindu History pt. 1. You will then realise the true nature of him. You will realise how he has attributed mistakes in the verses of the puranas, amended them to suit his purposes, advanced such modified verses as the grounds and authority for his determination of the time. He has wrongly interpreted the distance of time to be covered between two stars (really 200 years) to be 814 years, and used it to curtail the time between the Maha

bharata war and the end of Aandhra dynasty from 2811 to 1886 years according to the movement of the Saptarshis. Such mischief cannot be the work of a gentleman and you are not justified in view of it in your estimate of him as a gentleman and respectable historian. Please don't be afraid in denouncing the statements of the mischief makers. Bring them to the public.

10. Kalhana himself categorically asserts that the scholars in the court of each Kashmir rulers ever since 3400 B. C. used to record the events of the day as they occurred, that all such records were assembled in later times into comprehensive volumes forming continuous histories of the different periods and he was in his time 114- A. D., acquainted with as many as 12 such historical treatises of his country, that he found that some of these compilations contained some matter gathered from hearsay by the compilers, and therefore presented some-times several inconsistencies in them and that therefore he had examined them all with references to the inscriptions of ancient kings, eulogies and scientific treatises available to him, removed the dubious and in-consistent position, and evolved a consistent and continuous history of his country and that there was no additions by himself in his composition, to the matter he derived from the earlier historical records and compositions.

In the same manner, we are told that court records and histories compiled on the basis of such records in several states of Rajaputana covering a period of 2000 years up to date records which grow continuously by the addition of reports of subsequent reigns from time to time were available to us till recently according to the observations of officers who served in the region like General Tod and Dr. Payne. The history of Malwa is thus available in manuscript even to-day. Dr. Payne admits that he drew upon it for his account of the history of Malwa from 850 B. C. in his publication, "Memoirs of Central India." In the face of such court records in several states of Bharat, it is not plausible for you to doubt the existence of court-records in the reigns of the Gupta rulers of Magadha. (Vide

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pp. 7 & 8 of Memoirs of Central India by Dr. Payne M. A., or pp. 45, 46 of 'Indian Eras' by this author.)

In the Bhavishya purana, the Pratisarga parva is the 3rd Parva. The extracts from its four Khandas are referred to by Khanda and Chapter as 3-2. or 3-3. The author of the Kaliyugaraja Vrittanta gathered the material relating to the history of the rulers in Kali from the various parts of it where it is avaliable and expressed it in his own words and for matter not available in the Bhavishya purana he has drawn upon the other puranas where he could find it and thus evolved his treatise on the basis of all the puranas and the greatest measure of agreement among them where they differed from one another in any detail. Thus his treatise the Kaliyuga Raja Vrittanta is of the nature of a research document. It is a grievous error and injustice to dub it a forgery. There is no concoction by the author himself in any part of it. If we cannot believe the mutual connections among the royal families given in the beginning of the accounts of the royal dynasties we might ignore them. But such rejection of a part or parts does not and should not detract materially from the value of the treatise.

11. The Kilkila Yavanas were devoted to the worship of Naga Gods. The puranas say, in connection with the history of the post Aandhra period, that when these Kilkilas migrated from Kilkila to Bahlika and settled there as colonists they came to be called Bahlika Yavanas. My discussion of the subject with detailed references to the relevant verses in the puranas is in the press and will be published as eighth chapter after page 280 of my Ancient Hindu History, Pt. I, which is expected to be available to the public within a month. Please wait till you see it. There you will find an account of the 13 kings of the Demetrius dynasty that ruled in succession and many details. Of the peoples converted in course of time to the religion of Islam, there were Yavanas, Sakas and many other peoples. Wherever these Mahammadans are referred to as Yavanas, Sakas, Hunas, etc., we have to take it that not their

religion but the Hindu subsect to which they belonged before conversion to Islam is alone referred to. There were Muhammadans in these parts in the time of Kalhana but by then the people of the Yavana kingdom of Abhisara in the region of Modern Kashmir, had not been thus converted. We must interpret Kalhana's sentence under discussion to mean that a brahmin living in the neighbouring Yavana village used to visit Kashmir on his begging peregrinations.

12. The 'Kanaka' who ruled over the kingdom of Strirajya was a Hindu. There is no scope for any confusion between Kanaka and Kanishka. Kanaka is a Hindu name. There is a famous shrine of a deity by name Kanaka Durga at Vijayawada. The shrine is called variously after Kanaka, Durga or Kanakadurga. One of my daughters is named Kanakam. You will find any day in the vicinity of Vijayawada more than a thousand men and women with the name 'Kanaka'. It is inconceivable that one who could inscribe 'Kanaka' on the coin could not have inscribed "Kanishka". Hushka, Jushka, and Kanishka are all Turkish names. The names Turushka, Tushara, Kushan must be the names of Turks. Turvasu was the son of Emperor Yayati whose 100 sons became the rulers of the Mleccha, peoples of the North western region of Bharat, according to the puranas. In particular, the kingdom of Turushkas was comprised with the region known as modern Turkman to the North west of modern Afghanistan. This was the ancient Turushkastan. It is now included in Russian Tarkistan. There are statements in the puranas defining the location of this state. You will see the details of the history of this state also in the coming publication of mine. The story of Kanishka is available in detail in Kalhana's Rajatarangini. In the face of it, to fasten on the single word 'Kanaka' in an inscription or a coin identify it with 'Kanishka' and on the strength of such dubious and flimsy evidence, to reject the authenticity and value for historical research, of Kalhana's Rajatarangini is to say the least extremely unreasonable. Rajatarangini is not a treatise based on tradition. Refer to pages 21 to 26 of my Kashmir

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History. It is a true and correct historical treatise, to question the validity and value of it betrays narrowness. Any one who peruses it carefully will at once realise its worth. Don't depend on the misrepresensations of the foreigners. Please go through the original text of Kalhana.

13. 'Kanaka' could never be a variant or corruption of Kanishka. It is not a Turkish word at all. It is fanciful indulgence on the part of modern historians to identify 'Kanaka' as 'Kanishka' to bring him from 13th century B.C. to 3rd century B. C. Moreover 'Strirajyam' was not a mleccha kingdom but a Hindu kingdom in those times on the Indus, in the southeastern region of Modern Beluchistan. It was one of the western kingdoms to south of Afghanistan (Yona), Gandhara and Saindhavam. Strirajya was a vedic Hindu kingdom.

In the text of Heuntsang there is a good deal of matter interpolated deliberately to falsify the true history of ancient Bharat. They are as reliable as the Saka 241 in Alberuni's 'Indica' of your research. Heuntsang did not belong to the time of Kanishka. He could have known nothing of Kanishka. Even if we presume that he recorded the traditional information available to him by hearsay 19 centuries later, such hearsay information could not be accepted as the authority for throwing away all our ancient writings and for the reconstruction of our ancient history. The statements in Heuntsang alleged to specify 'Kanika' and 'Kanika' as variants in vogue of Kanishka might as well be interpolations in his text, effected in modern times. General Cunningham as well as the editors of the Bharatiya Vidya Bhavan's history declare that the writings of Heuntsang are not reliable. So it is proper to consign the socalled writings of Heuntsang to the Bay of Bengal and give its due honour and recognition to Kalhana's Rajatarangini.

14. Your conjecture that 'Kanaka' might be a variant of Kanishka is unjustified. It would be extraordinarily daring to base historical writings on such dubious conjectures and dubious evidence.

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15. I do not feel hurt by criticism, in any case. On the other hand I welcome it.

16. You complain that the title Kaliyuga Raja vrittanta is not found in the Bhavishya purana. In the 3rd parva of the Bhavishya purana, the history of kings and royal dynasties is available. It it in four Khandas or parts with 35 chapters in the 2nd part, 32 chapters in the 3rd part and 26 chapters in the 4th part. At the end of each of these 93 chapters you find the description 'Kaliyugiye Itihasa samuchchaya varnanam'. Kaliyuga raja vrittanta comprises only the material in it relating to the royal dynasties and so it is Kaliyugaraja-Vrittanta even according to the language of the puranas. As the book comprises only extracts from the Ithihasasamucchaya, it is proper to call it 'Kaliyuga Raja Vrittanta'. I do not think your objection will stand any serious scrutiny.

Yours faithfully
(Sd) Kota Venkatachelam.
26/11/56

———o———

Dear Pandit,
Venkatachalam,

13 Rue Rangapoulle,
Pondicherry
26-11-56

On one Puranic point I have been wanting to consult you. I am quoting from Vishu purana the sloka just after the one in which Yudhistira is said to put Parikshit on the throne.

"प्रयास्यंति यदा चैते पूर्वाषाढां महर्षयः।
तदानंदात्प्रभृत्येष कलिर्वृद्धिं गमिष्यति"

In the Bhagavata purana the first line is replaced by

"यदा मघाभ्यो यास्यंति पूर्वाषाढां महर्षयः"

Pargiter's rendering is:

"When the great bear will pass from the Maghaas to Purvaashaadha, then, starting from Nanda, this Kali Age will attain its magnitude". In a foot-note he writes: "That is the Great Bear was conjoined with Purvaashaadha in Mahapadma-Nanda's time. "But how can this be". Nanda is put by the puranas 1500 years after the birth of Parikshit, etc. etc.

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KOTA VENKATACHALAM,
VIJAYAWADA - 2
Gandhinagar
Buckinghampet (P. O.)
Kistna Dt.

To
Sri K. D. Sethna,
13, Rue Rangapoulle,
PONDICHERRY
Date 2/12/56

Dear Sethna,

Received your letters D/ 26-11-56 and 29-11-56 as well as your 'Mother India pamphlet No. 3 for which I am very thankful to you.

Your postcard D/ 26-11-56

I have given the same slokas with their commentary of Sridhara in 'Ancient Hindu History part I at p. 202, kindly refer to them now, in the same book at pp 34 to 37 you can find the five kings of Pradyota dynasty. Of them the fifth is Nandivardhana (p 36). King 'Nanda' (or Nandavardhana) mentioned in Vishnu purana 4-24-112 th sloka "Tadha Nandaatprabhriti" belongs to Pradyota dynasty. He is not 'Mahapadma Nanda' of the Nanda dynasty as mentioned by Pargiter- (He is always inclined to reduce the length of time of the history of Bharat.) The difference between the two Nandas is 360 years.

Purvashadha, is the eleventh star from Magha. Please refer to the commentary of Sridhara also in the same page. "Yadi purvashadhaam 'Maharshayah' gamishyanti tada ***Pradyotaat Prabhriti*** vriddhim gamishyantityardhah". In this 'Sridhara' clears your doubt which 'Nanda' is referred to in the sloka. He is the Nanda of Pradyota dynasty and not of Nanda dynasty.

For your letter dated 29/11/56:— In the coming publication of mine you can have complete answers which you have raised in it.

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There is strong numismatic evidence to prove that the Kaliyuga Raja Vrittanta is an ancient authentic document. It is also explained in detail in my book which is in the press. You can have it by the end of this month.

Thanking you,

Yours sincerely,

(*Sd*) ***Kota Venkatachelam.***

2—12—56.

—o—

From
K. D. Sethna,
13 Rue Rangapoulli,
Pondicherry.

To
Pandit Kota Venkatachelam,
Gandhinagar,
Vijayawada - 2.

13-12-56

My Dear Venkatachelam,

Thanks for your explanation about Purvashadha. Yes, I had somehow overlooked what you had written in your History.

I had read with great interest your note on Kaliyuga Raja Vrittanta. The point that Sastri had mentioned from it what came to be known to historians 25 years later-this point is really important. The second half of your statement is not clear to me.

Anyhow, I think the best comment one way or the other can come only from unsympathetic minds to our own. So I have submitted your argument to Dr. D. C. Sircar. I'll let you know what he says.

With kind regards.

Yours sincerely

(*Sd*) ***K. D. Sethna.***

—o—

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ARYA VIJNAANA GRANDHAMALA

Author and Publisher :

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తెలుగు గ్రంథములు

1.	అద్వైతబోధిని (అయిపోయినవి.)	
2.	నిర్విచార జీవనము 2 భాగం (అయిపోయినవి)	
3.	అభాసక్రైస్తవము	1—8—0
4.	బ్రహ్మాండ సృష్టివిజ్ఞానం	3—0—0
5.	కలిశకవిజ్ఞానం — ప్రథమభాగం ...	1—8—0
6.	డిటో ద్వితీయభాగం ...	2—4—0
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9.	భారతీయశకములు	2—8—0
10.	గుప్తరాజు లెవరు ?	1—8—0
11.	అగ్నివంశపు రాజులు (నియోగబ్రాహ్మణ ప్రభువులు)	2—0—0
12.	అశోకుని కాలము	2—8—0
13.	కలియుగ రాజవంశములు	1—0—0
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